
BRAHMA SUTRA

CHAPTER 2

2nd Pada

*1st Adhikaranam to 8th Adhikaranam
(Sutra 1 to 45)*

VOLUME 6



PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor*

I bow with reverence to the entire tradition of preceptors

Chapter II – Section II

8 Topics – 45 Sutras

Adhikaranam	Sutras	Details
1.	1 – 10	<ul style="list-style-type: none">- Vyasa Refutes Sankhya.- Proves non-intelligent first cause as Pradhanam of Sankhya is unable to create and dispose.
2 & 3	11 – 17	<ul style="list-style-type: none">- Refutes Vaiseshika that world takes its origin from the atoms which are set in motion by the Adrishta.- Refutes various schools of Buddhist philosophy.
4	18 – 27	<ul style="list-style-type: none">- Refutes Buddhist philosophy of the reality of external and internal world.
5	28 – 32	<ul style="list-style-type: none">- Refutes Buddhist to whom ideas are the only reality.- Last Sutra 32 – Refutes Madhyamika or Sunyavadin that nothing whatsoever is real – everything is void.
6	33 – 36	<ul style="list-style-type: none">- Refutes Jainas.
7	37 – 41	<ul style="list-style-type: none">- Refutes Pasupata school which teaches lord is not the material but only intelligent cause of the world.
8	42 – 45	<ul style="list-style-type: none">- Refutes Bhagavatas and Pancharatras.

INDEX

S. No.	Topic	Pages	Topic No.	Sutra No.
266.	Chapter II – Section II	910		
267.	1st Adhikaranam	913	53	
268.	Sutra 1	914	53	172
269.	Sutra 2	918	53	173
270.	Sutra 3	919	53	174
271.	Sutra 4	925	53	175
272.	Sutra 5	928	53	176
273.	Sutra 6	930	53	177
274.	Sutra 7	933	53	178
275.	Sutra 8	936	53	179
276.	Sutra 9	938	53	180
277.	Sutra 10	939	53	181
278.	2nd Adhikaranam	944	54	
279.	Sutra 11	946	54	182

S. No.	Topic	Pages	Topic No.	Sutra No.
280.	3rd Adhikaranam	947	55	
281.	Sutra 12	948	55	183
282.	Sutra 13	949	55	184
283.	Sutra 14	952	55	185
284.	Sutra 15	954	55	186
285.	Sutra 16	956	55	187
286.	Sutra 17	957	55	188
287.	4th Adhikaranam : Sutra 18	966	56	189
288.	Sutra 19	968	56	190
289.	Sutra 20	972	56	191
290.	Sutra 21	974	56	192
291.	Sutra 22	976	56	193
292.	Sutra 23	978	56	194
293.	Sutra 24	980	56	195

S. No.	Topic	Pages	Topic No.	Sutra No.
294.	Summary – Sutra 25 to 27	984	56	
295.	Sutra 25	985	56	196
296.	Sutra 26	990	56	197
297.	Sutra 27	994	56	198
298.	5th Adhikaranam – Summary	996	57	
299.	Introduction	997	57	
300.	Sutra 28	1002	57	199
301.	Sutra 29	1011	57	200
302.	Sutra 30	1015	57	201
303.	Sutra 31	1016	57	202
304.	Sutra 32	1017	57	203
305.	5th Adhikaranam – Conclusion	1019	57	
306.	6th Adhikaranam – Summary	1023	58	
307.	Introduction	1024	58	
308.	Sutra 33	1029	58	204

S. No.	Topic	Pages	Topic No.	Sutra No.
309.	Sutra 34	1031	58	205
310.	Sutra 35	1032	58	206
311.	Sutra 36	1034	58	207
312.	7th Adhikaranam	1036	59	
313.	Sutra 37	1039	59	208
314.	Sutra 38	1041	59	209
315.	Sutra 39	1043	59	210
316.	Sutra 40	1045	59	211
317.	Sutra 41	1048	59	212
318.	8th Adhikaranam	1052	60	
319.	Sutra 42	1055	60	213
320.	Sutra 43	1058	60	214
321.	Sutra 44	1059	60	215
322.	Sutra 45	1062	60	216
323.	Revision – Chapter 2 – Pada 2	1064		

Introduction :**Chapter 1 :**

- Samanvaya – Harmonising central teaching – Brahman alone Jagat Karanam, not Prakrti – Pradhanam or Param Anu.

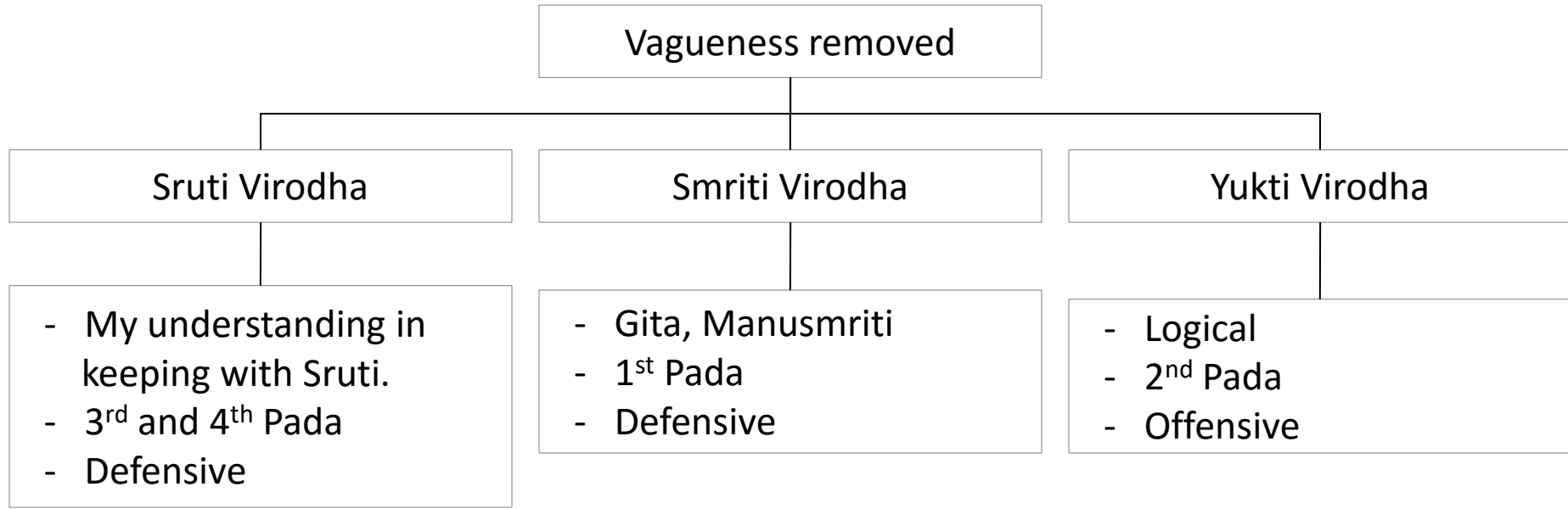
Chapter 2 – 1st Pada :

- Defensive argument.
- Vedanta has no Virodha - contradiction with sruti or Smriti.
- Vedanta reveals consciousness as Jagat Karanam – Gives liberation and fulfillment (Poornatvam) by mere owning, claiming up.
- Brahman Jnanam is means for liberation.

Chapter 2 :

- Reinforces teaching.
- Sthuna Ikanam Nyaya.
- Shake to make sure pole is fixed.

Chapter 1	Chapter 2
<ul style="list-style-type: none"> - Sravanam - I am Brahman - Vague Knowledge 	<ul style="list-style-type: none"> - Mananam - Am I part, different from Brahman? - Vagueness removed.



- Converts Pragya to Sthira – Pragya, Nishchaya Jnanam.

Astikas :

- Kapilamuni Sankhya / Patanjali Yoga / Kannada Nyaya / Jaimini Veiseshika / Purva Mimamsa.

Nastika :

- Jaina, Baudha's, Charvaka.

Agama :

- Useful for Worship.
- Don't accept Philosophy.

Vedanta	Sankhya	Others
<ul style="list-style-type: none"> - Matter dependent on Consciousness. - Consciousness independent of matter. 	<ul style="list-style-type: none"> - Consciousness independent of matter. - Matter independent of Consciousness. 	<ul style="list-style-type: none"> - Consciousness depends on matter, property of matter.

1st Chapter :

- Sankhya negated by Sruti.
- Ikshatehe Na Shabdam 5th Adhikaranam onwards.
- Vyasa says Sankhya has seeming sruti support. Not real support.
- Sruti Pradhana Nisheda.

2nd Chapter :

- Sankhya claims Yukti support.
- Yukti Pradhana Nisheda.
- 9 Adhikaranams.

267.

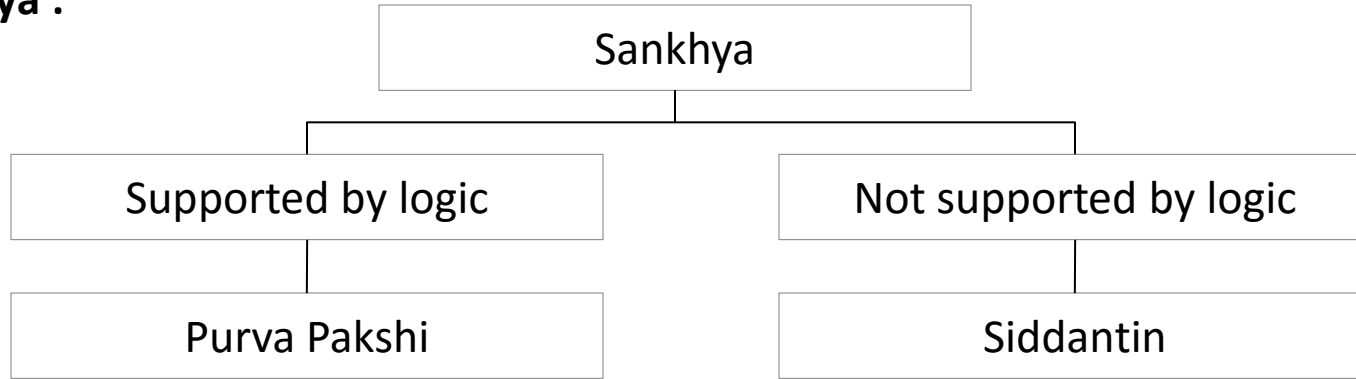
1st Adhikaranam [Topic 53]

Rachana Anupa Patte Adhikaranam – 10 Sutras

a) Vishaya :

- Sankhya Darshanam.
- Universe born out of matter which is independent. In Vedanta Prakrti is dependent.

b) Samshaya :



Pradhanam :

- Basic matter – energy, Achetanam.
- Avyaktam, unmanifest, Seed form.
- Has independent existence.
- Has 3 Gunas, evolves into creation.
- No Ishvara – intelligent principle.
- Purusha does not activate Prakrti.
- Activation means change in Purusha.
- This is negated by Vyasa in 1st Adhikaranam.

268. Sutra 1 : [Topic 53 – Sutra 172]

रचनानुपपत्तेश्च नानुमानम् ।

Rachananupapattescha nanumanam ।

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation). [II – II – 1]

Why matter not Jagat Moola Karanam?

- 1st reason in this sutra.
- Inert can't naturally produce complex, orderly, vast, independent world – Rachana.
- Requires intelligence.
- Achetana Pradhanam can't accidentally, blindly, naturally produce universe.

World Analysis :

a) Rachana :

- Magnificent, mind boggling world – Micro and Macro creation.

b) Anupapattihi :

- Because of impossibility of design without an intelligence principle behind it.

c) Cha :

- And other reasons.

d) Na Anumeyam :

- Pradhanam not inferred as Jagat Karanam. It does not have capacity to think and act in a purposeful manner.

Example :

- 26 metal plates thrown from 10th floor can't fall in order of A, B, C.

Shankara :

a) Karya – Karana – Vibaga – Avibagam :

- In creation there is Moola Karanam out of which everything emerges from and resolve.
- Atma – Akasha – Space – Air – Fire – Water – Earth – Food – Body.

Purva Pakshi :

- Pradhanam is Moola Karanam.

Shankara :

1st Argument :

- Everything in creation finite. Cause can't be finite.
- Journey has to end in infinite cause.

2nd Argument :

- Infinite should not be limited by space, time, object.
- Akasha is a product finite.
- Kala – Time is not one of 24 Tatvams in Sankhya.
- 3 Gunas have limitations – Satva not Rajas. Each limited by own Guna.
- Pradhanam mix of 3 Gunas, product requires another Karanam.

3rd Argument :

Purva Pakshi :

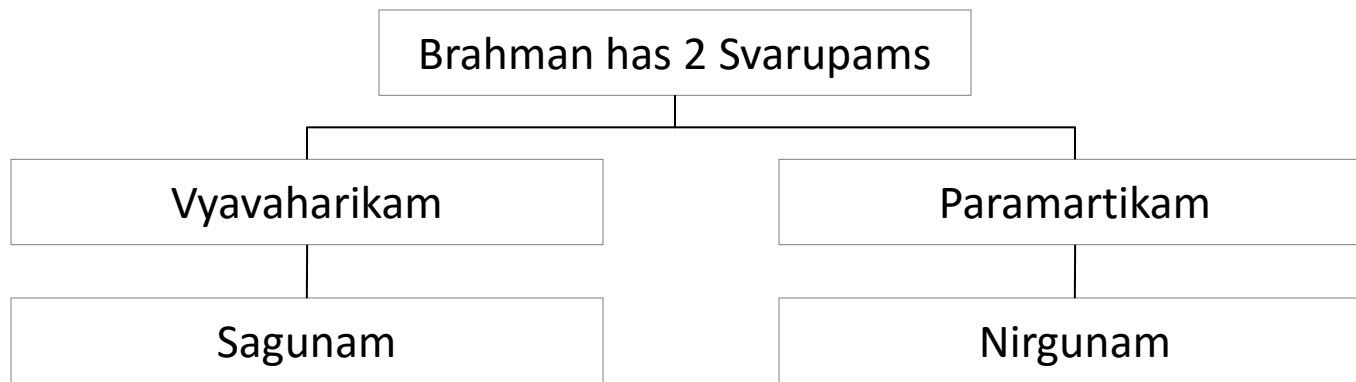
- Pleasure, pain, delusion inherent in creation, expression of 3 Gunas.

Satwa	Pleasure
Rajas	Pain
Tamas	Delusion

- 3 Gunas in Vishama Rupam, Disturbed form is creation.
- Sama Rupam = Pradhanam.

Shankara :

- Sukham, Dukham, Moha possible only in human beings not in matter, Pradhanam, objects.
- Heat in fire – objective truth – not subjective.
- Sukham not intrinsic in object. Same object because of attitude of person gives Sukham or Dukham.
- No good or bad in creation. Can't trace Sukham, Dukham to 3 Gunas.
- Prakrti managed by intelligent principle Ishvara in Vyavahara.
- Here Vyasa is establishing Ishvara other than Jagat and Jiva. It is as real as Jiva and Jagat.



Conclusion :

- Inert Pradhanam not cause of creation.

269. 2nd Sutra : [Topic 53 – Sutra 173]

प्रवृत्तेश्च ।

Pravrittescha ।

And on account of the (impossibility of) activity. [II – II – 2]

- For Srishti and Pralayam, require activating force – Switch on and off.
- Prakrti does not have self motivating thoughtful switch on / off provider.

Vedanta :

- Ishvara is initiating force.
- Chidabasa Chaitanyam required to handle the switch.

Word Analysis :

a) Cha :

- Moreover.

b) Pravirthi :

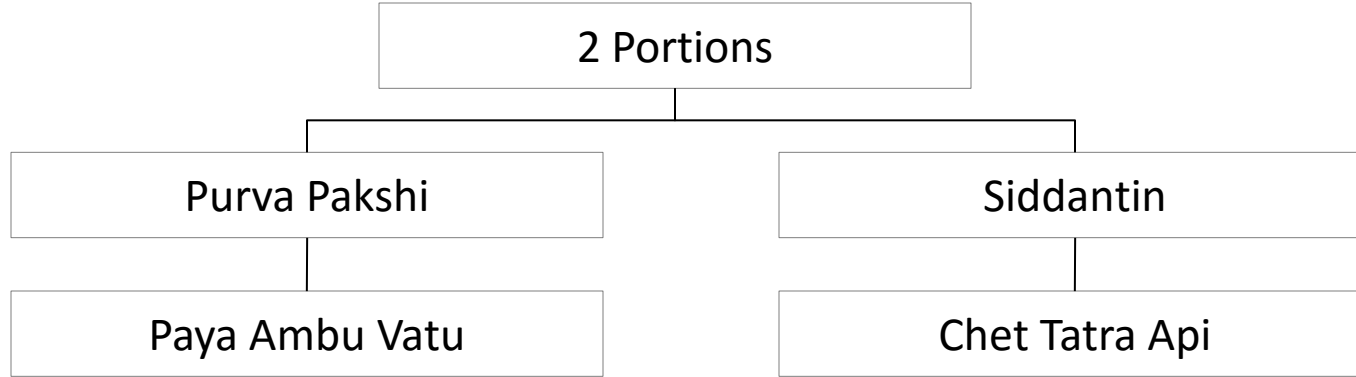
- Because of impossibility of motive, activating force in insentient object, Pradhanam can't be cause of universe.
- Jadam Prakrti has no force by itself.
- In Vedanta, we have Ishvara... Sokamyate, thinking, motive force for Prakrti.
- Pradhanam not Jagat Karanam.

270. Sutra 3 : [Topic 53 – Sutra 174]

पयोऽम्बुवच्चेत् तत्रापि ।

Payo'mbuvacchet tatra'pi ।

If it be said (that the Pradhana moves or spontaneously modifies herself into the various products) like milk or water (without the guidance of any intelligence), (we reply that) there also (it is due to intelligence). [II – II – 3]



Sankhya :

- Raises objection of independent activity.
- Motive force possible in inert things also without intervention of Sentient beings.

a) Payaha :

- Inert milk in Body of cow flows to feed calf.

b) Ambu :

- Water flows down from mountains to irrigate, give electricity, nourishes human.
- Milk and water purposefully act for people.

Vyasa :

- Milk existing in sentient cow backed by Chetana Adhishtana Ishvara – reflected Consciousness.
- Achetanam is inspired by, Directed by, governed by, directed by, activated by Chetana Tatvam “Ishvara”.

3 Levels of Answer :

a) Abyupethya Vada – 1st Level :

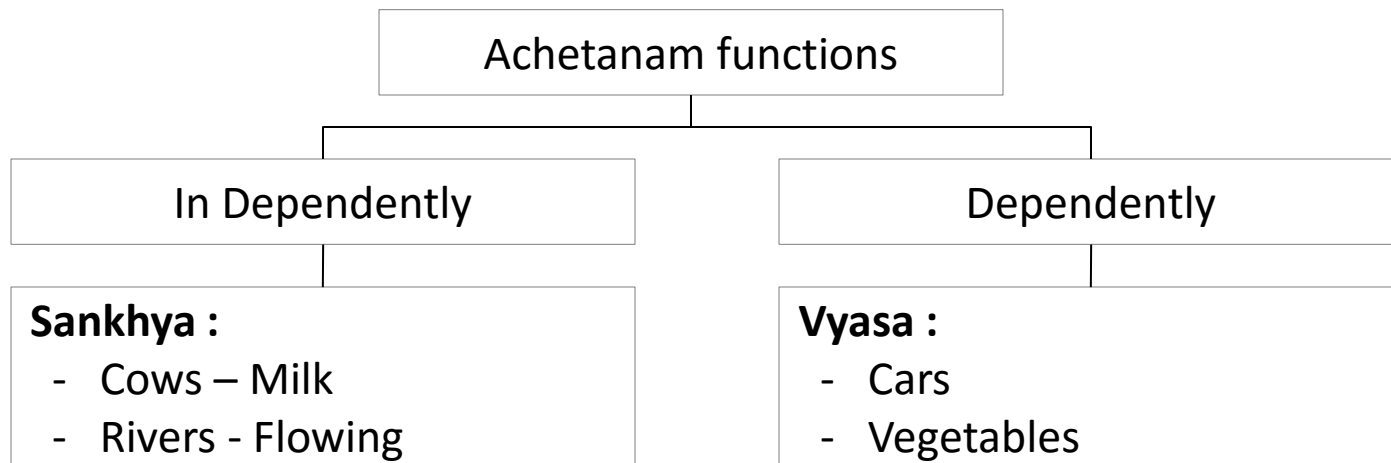
- Temporarily accept Sankhya.

Question :

- Can you make a Anumana Vyapti – Generalisation – All Achetana Vastu function without Chetana Tatvam?

Example :

- If so cars will Run away if tyres are bored.
- Vegetables don't become dishes automatically.



- There is no general rule – No Vyapti. Therefore Anumanam, inference can't be applied w.r.t. Pradhanam.
- Dependently or independently, no Nishchaya Jnanam.
- Since logic can't be 3rd umpire go to Sruti.

Gita :

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Maha Ishvara called Mayi because he intervenes in activity of Prakrti.

b) 2nd Level :

- Ishvara intervention is there in case of natural forces of creation.

1) Brihadaranyaka Upanishad :

योऽप्सु तिष्ठन्नद्व्योऽन्तरः, यमापो न विदुः, यस्यापः
शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्मान्तर्याम्य-
मृतः ॥ ४ ॥

yo'psu tiṣṭhann, adbhyo'ntaraḥ, yam āpo na viduḥ,
yasyāpaḥ, śarīram, yo'po'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 4 ॥

He who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self. [III – VII – 4]

- Antaryami functions through water.

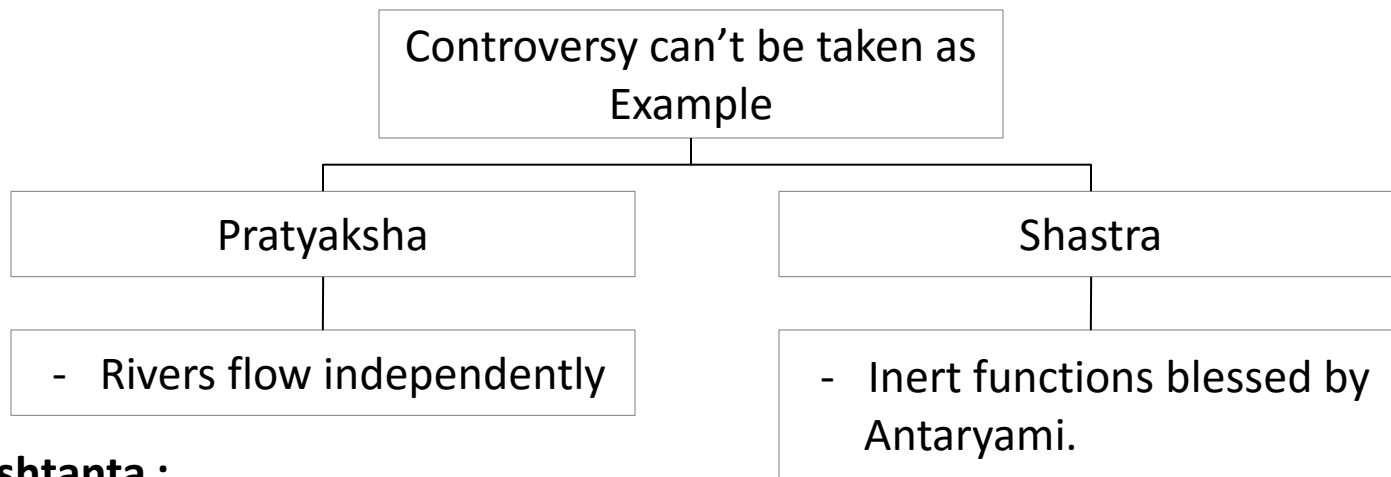
ii) Akshara Brahmanam :

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः, दर्वीं पितरोऽन्वायताः ॥ ६ ॥

etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi, dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi, nimeṣā, muhūrtā, ahorātraṇy, ardhmāsā, māsā, ṛtavaḥ, saṁvatsara iti. vidhṛtās tiṣṭhanti; etasya vā akṣarasya praśāsane, gārgi, prācya'nyā nadyaḥ syandante śvetebhyaḥ parvatebhyaḥ, pratīcya'nyāḥ, yām yām cā diśam anu; etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ praśaṁsanti; yajamānaṁ devāḥ, darvīm pitaro 'nvāyattāḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and year are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the Manes on independent offerings (Darvihoma). [III – VIII – 9]

- Because of blessing of Akshara Ishvara, rivers flow down.



iii) Jala Drishtanta :

- Don't see intelligent Ishvara behind water.
- Intelligent consciousness not seen in human also.
- Absence of Proof of Ishvara means you do not have the means because of your limitations – Paurushya Pramana limitation.

Chandogya Upanishad :

- Don't see dissolved salt in water.
- Salt not recognised by eyes, nose, touch – 3 Pramanams.
- Can be tasted.
- Similarly Ishvara dissolved in creation as pure Chaitanyam, Awareness. 5 Senses can't perceive.
- Ishvara is Antaryami.
- Because of 3 Arguments, we refute independent, skillful, purposeful activity of Pradhanam.

Word Analysis :

a) Payombu Vatu :

- Like natural flow of milk and water, Pradhanam evolves creation.

b) Chet :

- If this is contention of Sankhya.

c) Tatrapi :

- In that case also, there is intelligence presiding in the background.

271. Sutra 4 : [Topic 53 – Sutra 175]

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् । Vyatirekanavasthiteschanapekshatvat ।

And because (the Pradhana) is not dependent (on anything), there being no external agent besides it (it cannot be active). [II – II – 4]

General Analysis :

3rd Sutra :

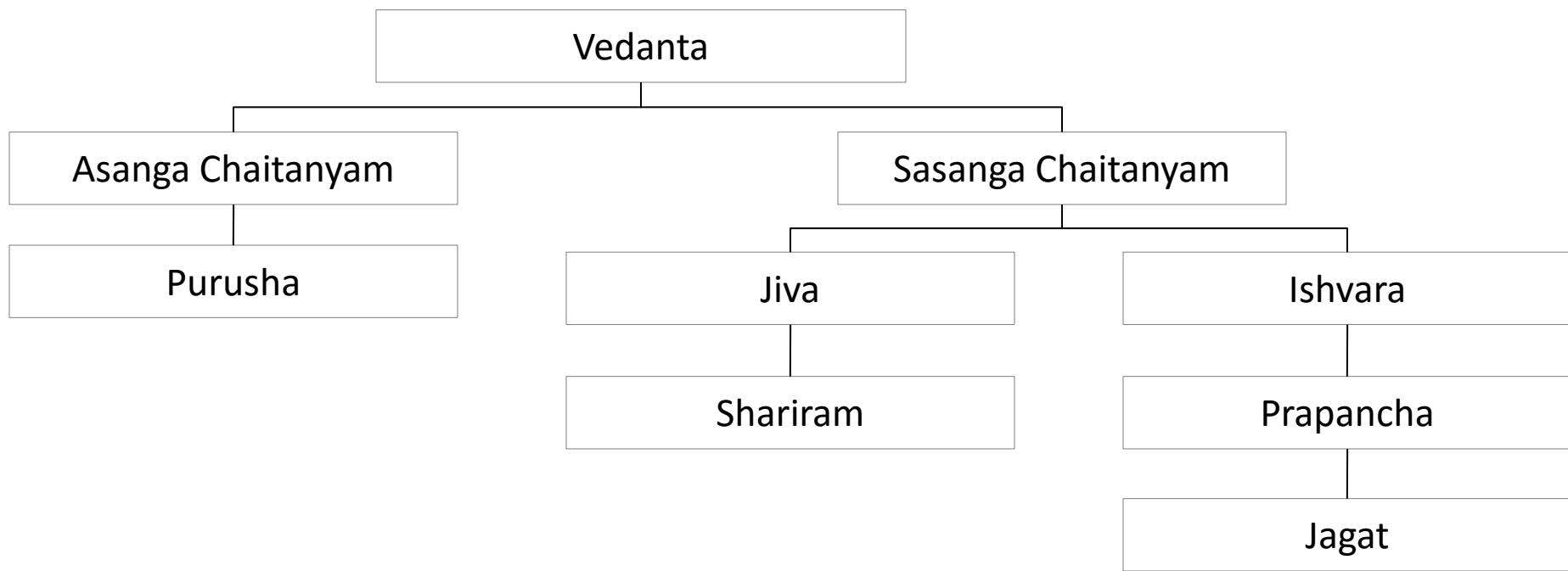
- Pradhana can't function independently.

4th Sutra :

- Nonavailability of Ishvara for dependence of creation.
- Sankhya Purusha = Jiva = Asanga, Udaseena, Nirvikara.
- Can't participate in creation.
- No Ishvara.

Siddhantin :

- How will you explain creation.



Word Analysis :

a) Cha :

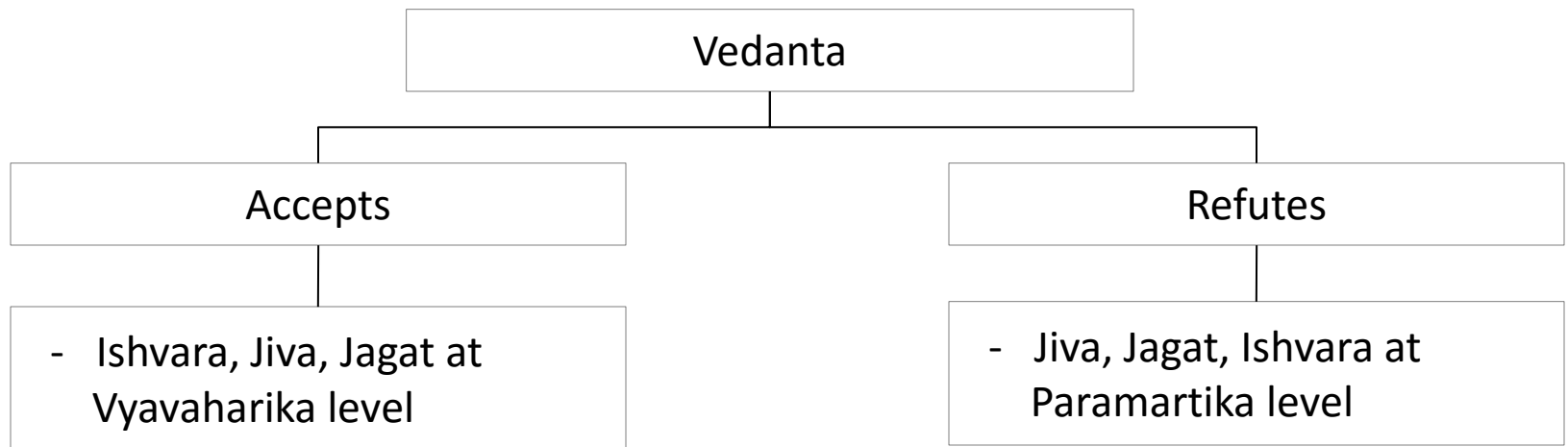
- Moreover.

b) Anapekshatvat :

- Independent, supportless.

c) Vyatireka – Anavastite :

- Due to absence of external agency, Pradhanam is not cause of universe.
- No 3rd factor apart from Purusha + Pradhanam.
- Sankhya is supportless (No Ishvara).



Avastiti	Anavastiti
Existence	Non-existence

272. Sutra 5 : [Topic 53 – Sutra 176]

अन्यत्राभावाच्च न तृणादिवत् ।

Anyatrabhavaccha na trinadivat ।

And (it can) not (be said that the Pradhana modifies itself spontaneously) like grass, etc., (which turn into milk), because of its absence elsewhere (than in the female animals). [II – II – 5]

Sutra 2, 3, 4, 5 :

- Independency of Pradhanam refuted by Vyasa.

Purva Pakshi :

- Trinam = Grass eaten by cow gets converted into milk.
- Pradhanam like grass gets converted to universe like milk independently.

Vyasa :

- No generalisation – Vyapti, Anumana Pramanam.
- Bull also eats grass, no milk.

Word Analysis :

a) Cha :

- Moreover.

b) Na :

- Pradhanam can't transform.

c) Trinadivatu :

- Like grass eaten by cow producing milk.

d) Abavat :

- Because of Absence of transformation.

e) Anyatra :

- Elsewhere – in bull who eats grass but can't get milk.

Samyak Jnanam :

- Know – What is Right?
What is Wrong?
Why Right is Right?
Why wrong is wrong?

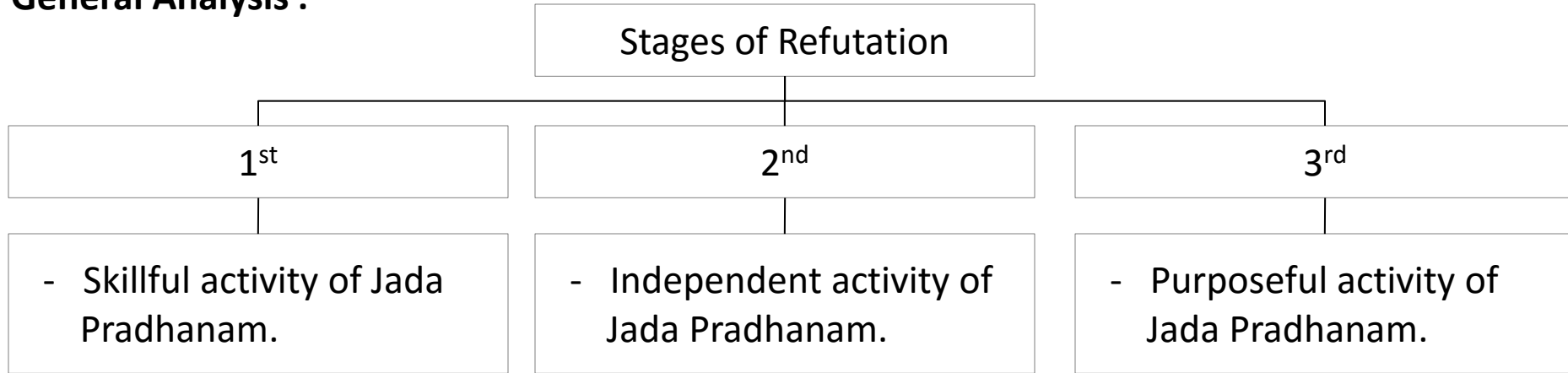
273. Sutra 6 : [Topic 53 – Sutra 177]

अभ्युपगमेऽप्यर्थाभावात् ।

Abhyupagame'pyarthabhavat ।

Even if we admit (the Sankhya position with regard to the spontaneous modification of the Pradhana, it cannot be the cause of the universe) because of the absence of any purpose. [II – II – 6]

General Analysis :



Vyasa :

- Let us assume Pradhanam is skillful and independent. Even then it can't have purposeful activity.

Result	Purpose
<ul style="list-style-type: none">- Is not there for inert activity- Example : Water can't fall and generate energy itself.	<ul style="list-style-type: none">- Is not there for inert activity.- There should be intended beneficiary and result.- Example : Cook food for Anna Dhanam.- Thinking, visualisation intelligence, farsightedness.

Word Analysis :

a) Api Abugame :

- Siddhantin says, even if independent, skillful transformation is accepted in Pradhanam.
- Shakti is inbuilt in Pradhanam, and therefore it is skillful and independent.

b) Artha Abavat :

- Purposeful activity is not possible.

Shankara extends argument :

- Let us assume, it is skillful, independent, purposeful, powerful

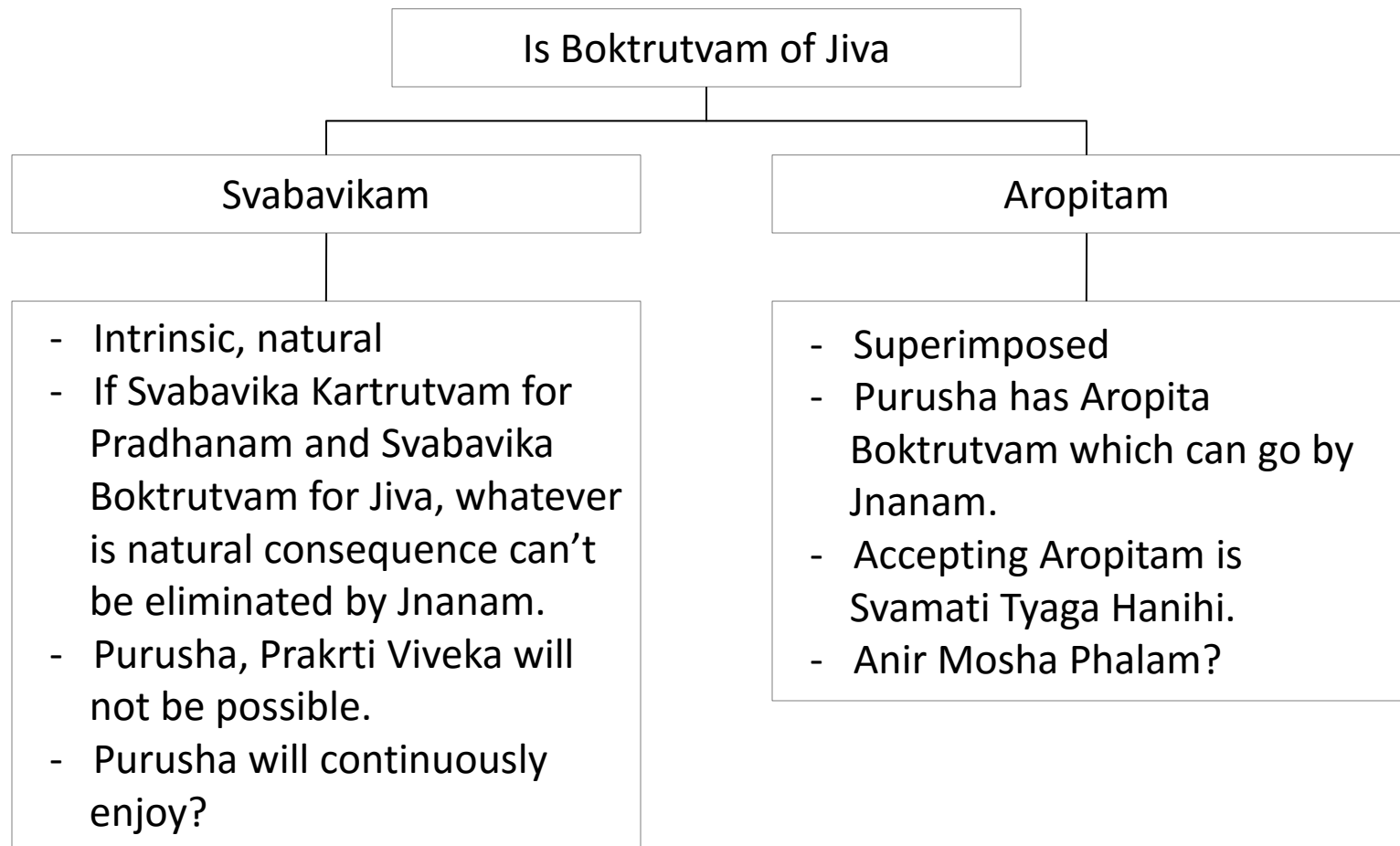
Tell me what is purpose?

Sankhya :

- Pradhanam – Nishkami, works for Jiva – Bokta – Purusha.

Shankara :

- How Asanga Asambandha Jiva – Purusha receives any Prayojanam?
- Purusha – can't receive Dharma, Artha, Kama, Moksha.
- Assume Jiva can receive Prayojanam.



Shankaras important Argument :

- Give up Svabavika Boktrutvam, Kartrutvam of Jiva and call it Aropita Boktrutvam, Kartrutvam.

274. Sutra 7 : [Topic 53 – Sutra 178]

पुरुषाश्मवदिति चेत् तथापि । Purushasmavaditi chet tathapi ।

If it be said (that the Purusha or Soul can direct or move the Pradhana) as the (lame) man can direct a blind man, or as the magnet (moves the iron), even then (the difficulty cannot be overcome). [II – II – 7]

Negation – 3 Stages

1st

- Pradhanam can't have skillful, independent, purposeful activity.

2nd

- Pradhanam can't be beneficiary Bokta.

3rd

- Pradhanam can't be Karta.
- Guided activity not possible.

Word Analysis :

a) Purusha – Ashmavatu :

- Purusha like magnet.
- By mere presence it attracts – iron nail.
- In Purushas presence Prakrti activated.

b) Iti Chet :

- If it is said.

c) Thatapi :

- In spite of such contention there will be 2 doshas.

Svatantriya Dosha :

- Prakrti will not be independent but dependent.

Nirvikara Dosha :

- Purusha no more inactive but active.

Purva Pakshi Logic :

- Andah Pangun Nyaya.

Lame	Blind
<ul style="list-style-type: none">- Has eyes- Gives Sight	<ul style="list-style-type: none">- Has legs- Carries Blind

- Both reach destination
- Independently can't reach destination

Purusha	Prakrti
<ul style="list-style-type: none">- Can see- Can't act	<ul style="list-style-type: none">- Blind, can't see- Can act

- Mutually helped, creation comes

Vyasa :

Purusha	Prakrti
<ul style="list-style-type: none">- Guidance is verbal, intentional.- Akarta, Nirvikara can't guide.- Yukti dosha Sva Abugama Dosha.	<ul style="list-style-type: none">- Not independent.- Guided by Purusha- Not Svatantram.- Gives up ones own Matam, Sva Abugama Virodha.

Sankhya :

- Sannidhi Matrena – active – Ashmavatu.
- Purusha + Prakrti eternally active.
- Pralaya Abava, permanent Srishti.

275. Sutra 8 : [Topic 53 – Sutra 179]

अङ्गित्वानुपपत्तेश्च ।

Angitvanupapattescha ।

And again (the Pradhana cannot be active) because the relation of principal (and subordinate matter) is impossible (between the three Gunas). [II – II – 8]

a) Pradhanam – Definition :

- Guna Traya Samya Avastha Pradhanam.
- Sattva / Rajas / Tamas in equilibrium is Pradhanam = Samya Avastha = Pralayam.
- Sattva / Rajas / Tamas in Vaishamya Avastha – Disturbance in equilibrium = Srishti / Prapancha.

Anga	Angi
Main, Dominant	Subservient

b) Vyasa :

- Refutes theory of equilibrium, inequilibrium.
- Prakrti always there why at a time it chooses to become creation?
- Purusha – not Prakashakara – Trigger – Asanga.
- In Vedanta, Ishvara – Vyavaharikam – takes Sankalpa for creation.

Word Meaning :

a) Cha :

- Moreover, Conjunction.

b) Angitva Anupapatte :

- Because of Predominance of one Guna over others, Pradhanam can't be trigger.

Angitva	Anupapatte
Dominance of one Guna	Illogical, impossible

- If one Guna has to become dominant, external agency required.
- Bagawatam – 16,800 verses uses Sankhya creation.

Vedanta :

- Ishvara not as real as Brahman.
- In Vyavaharika 3rd entity Ishvara is there apart from Jiva + Jagat.

276. Sutra 9 : [Topic 53 – Sutra 180]

अन्यथानुमितौ च ज्ञशक्तिवियोगात् ।

Anyathanumitau cha jnasaktiviyogat ।

Even if it be inferred otherwise on account of the Pradhana being devoid of the power of intelligence (the other objections to the Pradhana being the cause of the universe remain in force). [II – II – 9]

Sankhya :

- Assume Pradhanam has inbuilt program to change itself.
- Has artificial intelligence, gets disturbed itself.

Vyasa :

- How is it skillful, independent, purposeful, guided change?
- No Generalisation – Vyapti, in day to day experience.

Shankara :

- Sankhya slowly coming to Chetana Karana Vadi – Vedanta.
- Intelligent cause, identical to material cause.
- Let me multiply into many.

Word Analysis :

a) Cha Anyatha Animitou :

- Even if inference is modified to say Pradhanam has power to create.

b) Nya Shakti Viyoga :

- Chetana power being absent Pradhanam not pliable to undergo change by itself. 938

277. Sutra 10 : [Topic 53 – Sutra 181]

विप्रतिषेधाच्चासमञ्जसम् । Vipratishedhacchasamanjasam ।

And moreover (the Sankhya doctrine) is objectionable on account of its contradictions.
[II – II – 10]

Word Analysis :

a) Vipratishedat :

- Because of internal contradictions.

b) Asamavyasam :

- Sankhya is inconsistent, defective.

c) Cha :

- Moreover.

Shankara :

- Sankhya not clear sense organs are 11 or 7.
- Cause of Sukshma Buta is Mahat or Ahankara – Vague.

Sankhya :

- Contradiction in Vedanta also.



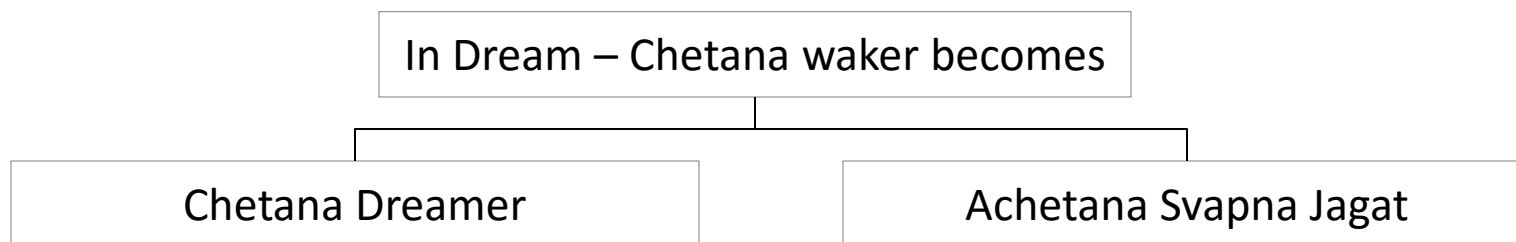
- If cause is Chetanam, products – effect must be Chetanam.
- Bogtru + Bogya Prapancha both should be Chetanam.

Vyasa :

a)

Bheda	Abheda
Vyavaharika Plane	Paramartika Plane

b)



- There is Chit – Jada – Vibaga.
- Hence one Chaitanyam Brahman can manifest as Chetanam and Achetana Jagat.

c) Advaita Makaranta :

जडाजडविभागोऽय-मजडे मयि कल्पितः ।
भित्तिभागे समे चित्र-चराचरविभागवत् ॥ १९ ॥

jaòäjaòavibhägo'yamajaòe mayi kalpitaù |
bhittibhäge same citre caräcaravibhägavat || 19||

This distinction between unconscious and conscious being is imaginarily imposed on me, the conscious being, like the distinction between moving and motionless figures in a picture on a level wall. [Verse 19]

- Jadam = Mithya
- Ajadam = Chaitanyam / Satyam.
- With Mithya Nama Rupa, Boktru – Bogya entity is possible in waking is Shankaras answer.

Other defects of Sankhya :

a) Pradhanam - Satyam
Purusha - Satyam } 2 Satyams, Duality, Samsara, Bayam continues.

In Vedanta :

Pradhanam	Purusha
<ul style="list-style-type: none"> - Mithya like dream. - Lower order of reality - Vyavaharika 	<ul style="list-style-type: none"> - Paramartika Satyam - Nondual

b) Vedanta :

- Does not accept Purusha as Bokta.
- Asanga, Changeless Brahman can't experience anything.
- Purusha = Jiva in Sankhya.

c) Purusha – Bahutvam.

- Asanga Chaitanyam many in Sankhya.

Prakrti	Purusha – Jivas
One	Many

- Dismissed by logic + Sruti.

Conclusion :

- Vedanta does not accept Sankhya.

a) Prakrutehe kartrutvam :

- Prakrti is not agent – Karta.
- Jiva is Karta.
- Creation is for Sake of Jiva.

b) Prakrutehe Svatantram :

- Inert Prakrti depends on Chetana Jiva for its activity.

c) Prakrutehe Satyatvam :

- Prakrti and Purusha – both real in Sankhya – Dvaitam, unacceptable.

d) Purushas Boktrutvam :

- Vedanta does not accept Boktrutvam of Purusha Chanitanyam.
- Purusha = Jiva in Sankhya.

e) Purushasya Jivatma Bahutvam : Vedanta

- Plurality of Jiva is delusion – there are not many Jivas.
- When person sees many Jivas – plurality of Atma, he will travel from mortality to mortality.

Gita :

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

But that “knowledge” which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as Rajasik (Passionate).[Chapter 18–Verse 21]

- Purusha Bahutvam = Rajasa Jnanam.
- Purusha – Ekam.
- Hence Pradhanam not Jagat Karanam.
- Sankhya – Refuted.

278.

2nd Adhikaranam – One Sutra [Topic 54]

Mahat Dirgadhi Adhikaranam

- Logical defect pointed out by Neiyayika.
- Out of Chetana Brahman material cause, how Achetana Jagat – effect can come?

In Nyaya : Example

- White fibers – produces new white cloth.
- Fabric has another whiteness different from whiteness of fibre.
- Whiteness similar not identical.
- Creation theory of Vedanta violated.
- Atoms – Paramanu is Jagat karanam.
- World – product of Paramanu.
- Sva Samana jati Utpatti of 24 gunas.

Param Anu	World
Minute, subtle	Gross - Big

Vyasa :

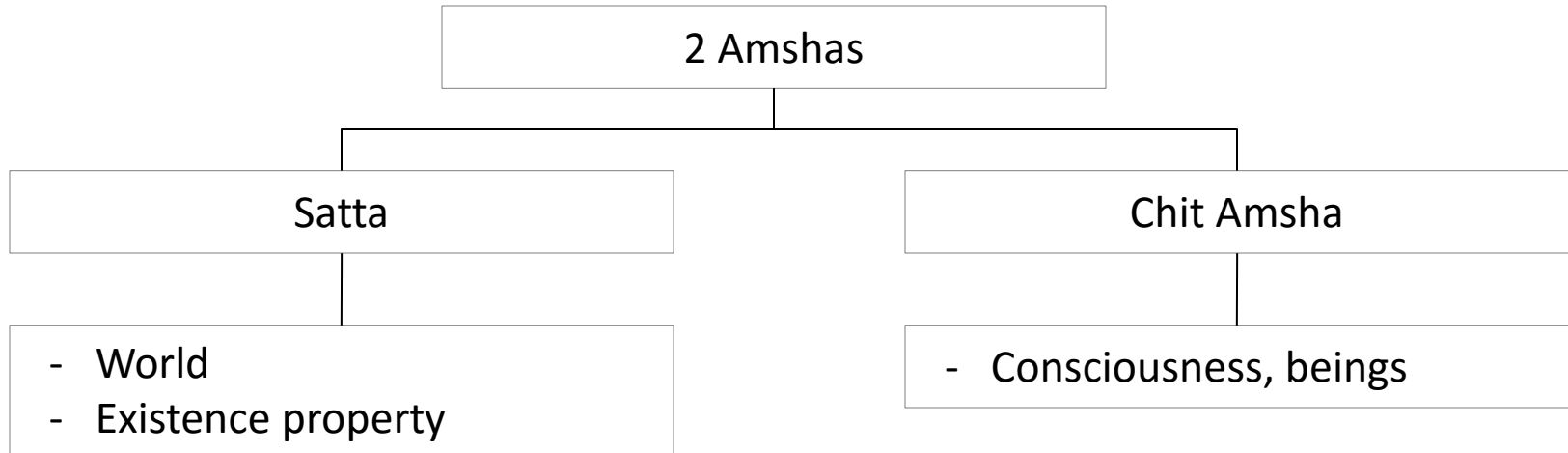
- How Param anu – cause is producing Big, gross universe.

Nyaya :

- Some Gunas are exceptions – produce Asamana Jatiya Guna.

Vyasa :

- Brahman also exceptional – 2 Amshas.



Nyayas creation :

- Before creation of elements, Atoms (Paramanu) existed.
- Prithvi, Jala, Agni, Vayu, infinite number.
- Akasha, not born of Paramanu – Has no parts, exists always Niravayava – Nitya.
- Vedanta doesn't accept both.

279. Sutra 11 : [Topic 54 – Sutra 182]

महदीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् । Mahaddirghavadva hrasvaparimandalabhyam ।

(The world may originate from Brahman) as the great and the long originate from the short and the atomic. [II – II – 11]

Word Analysis :

a) Mahat Dheerga Vat Va Trianukaravatu :

- Just as Big, long, 3 Anus are born.

b) Hrsva Pari Mandabyam :

- Born out of small minute atoms.
- Similarly Jada jagat can be born out of Chetana Brahman.

Paramanu Jagat Karanam Nirakaranam Adhikaranam – 6 Sutras**Refutation of Veiseshika Matam :**

- Movement in Param Anu happens by Adrishta force.
- When Adrishtam is ready, Atoms join together, form visible earth, water, fire, air.
- How 2 Jadam's create world?
- How Jada doll drives Jada car?
- Atma eternal, consciousness generated as property.
- When we sleep – Atma is Jadam.
- When we wake up, Atma is Chetanam.
- Atma also Jadam according to Veiseshika.

281. Sutra 12 : [Topic 55 – Sutra 183]

उभयथापि न कर्मातस्तदभावः ।

Ubhayathapi na karmatastadabhavah ।

In both cases also (in the cases of the Adrishta, the unseen principle inhering either in the atoms or the soul) the activity (of the atoms) is not possible; hence negation of that (viz., creation through the union of the atoms). [II – II – 12]

Word Analysis :

a) Ubayatha Api :

- Whether Adrishtam is located in Paramanu or Atma there can't be movement in the Atom.
- Intelligent, skillful, Purposeful movement requires Chetanam.
- 1st movement can't be explained.
- Why Prithvi Paramanu should join only Prithivianu - Either way.

b) Na Karma :

- No motion in Atom.

c) Tad Abava :

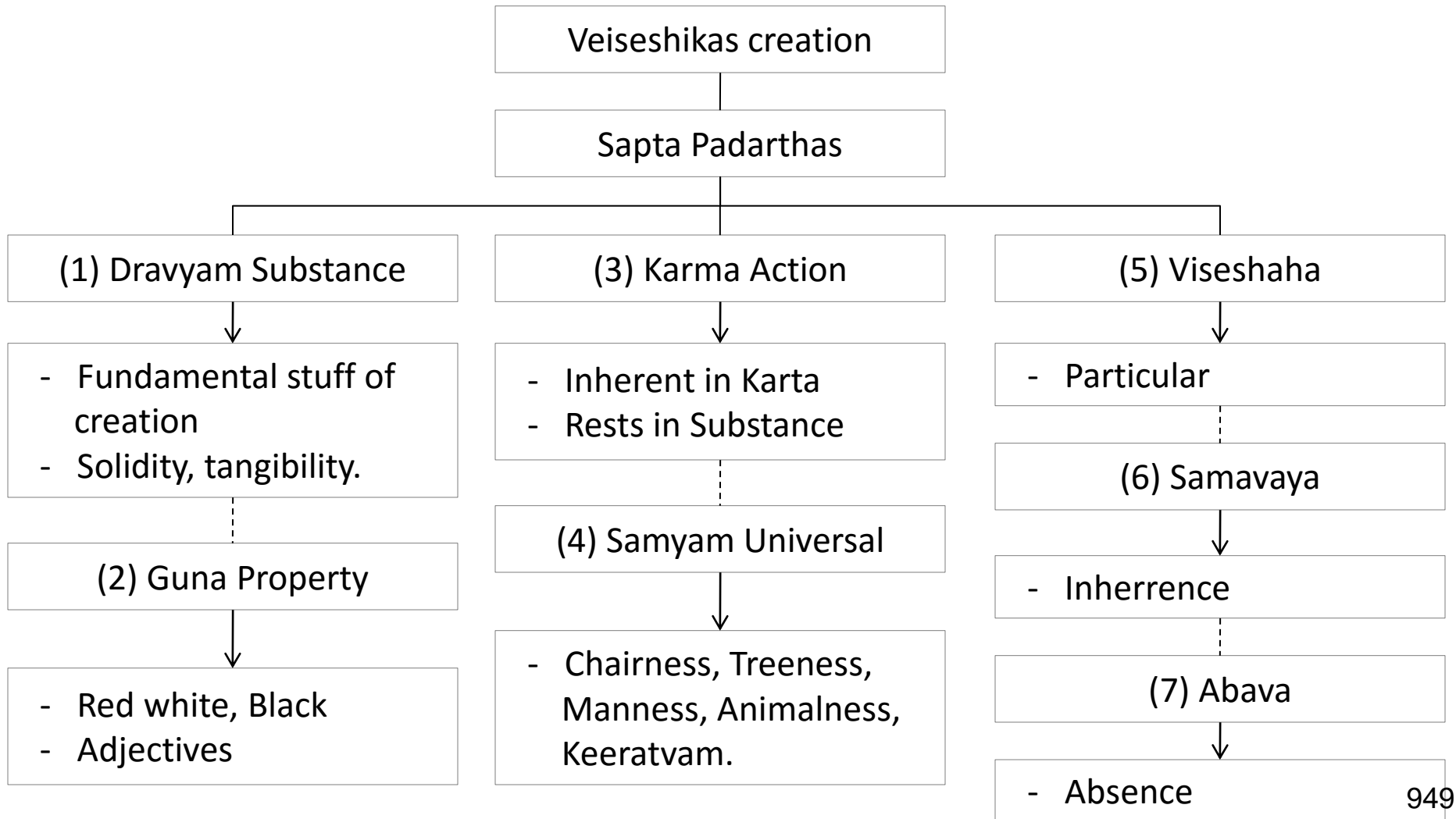
- No combination of Atoms.
- Atma, Paramanu, Kala, Punya papam – all inert Property comes after creation.
- Paramanu Akarana vadi established.

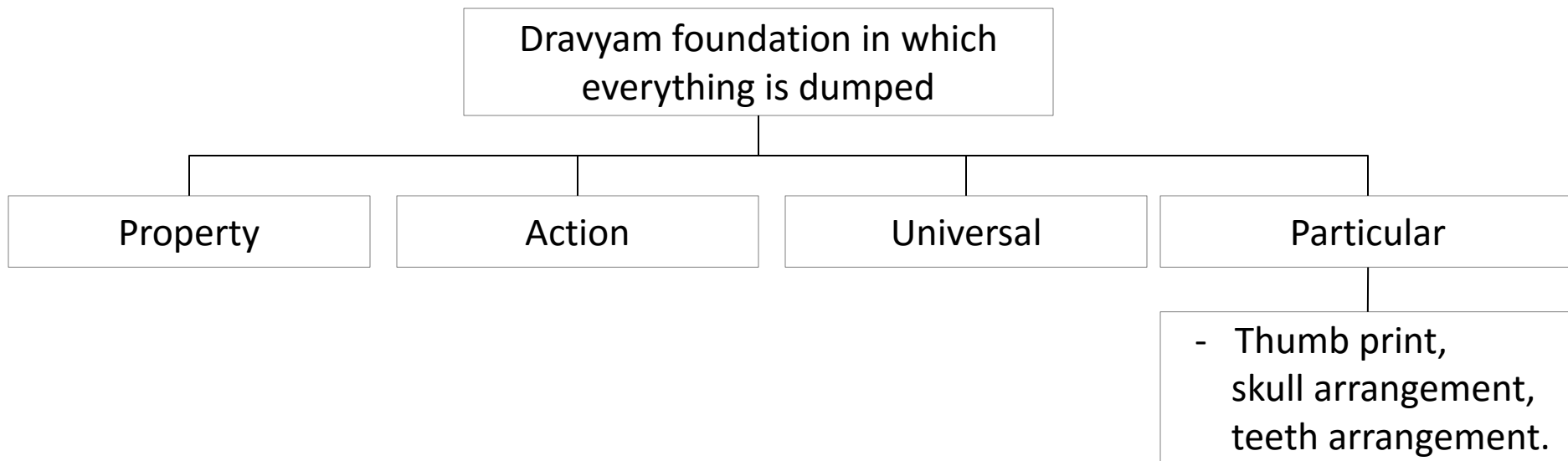
282. Sutra 13 : [Topic 55 – Sutra 184]

समवायाभ्युपगमाच्च साम्यादनवस्थितेः । Samavayabhyupagamaccha samyadanavasthiteh ।

And because in consequence of Samavaya being admitted, a regressus ad infinitum results on similar reasoning (hence the Vaiseshika theory is untenable). [II – II – 13]

Technical :





Samvaya :

- Inherence refers to intimate relationship between 2 substances / 2 Padarthas.
- Vyasa attacks Samanvaya – Visesha fundamental concept of Veiseshika.
- Like Adhyasa is fundamental concept of Vedanta.
- Ramanuja – Shree Bashyam is commentary on Brahma Sutra.

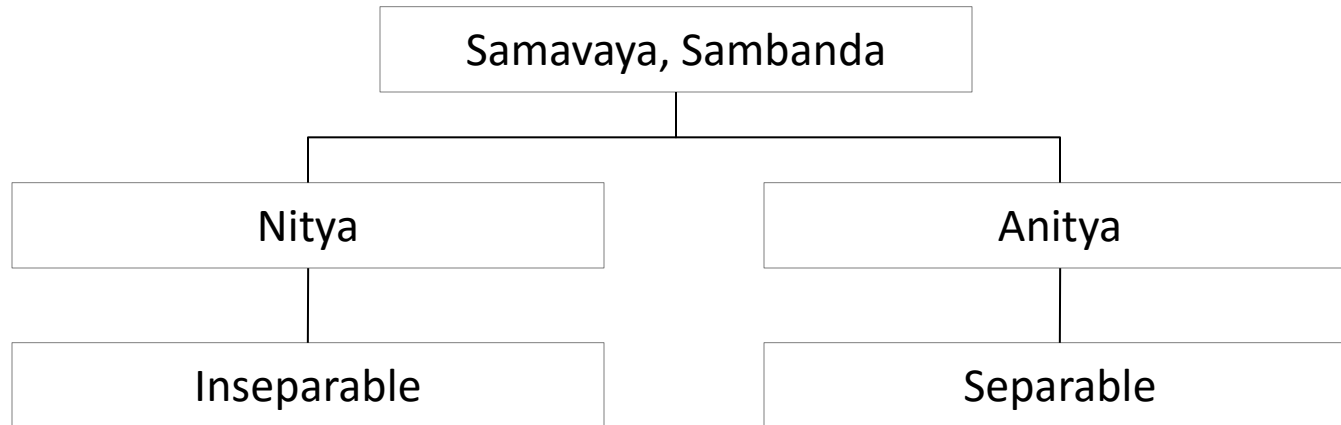
Vyasa :

- Padartha 1 – 5 – exists independently.
- Every Padartha associated with Dravyam with inherrent relationship.
- Samvaya – 6th Padartha – inherrence can't be another relationship.
- What is Samvayas relationship with Dravyam?
- Samvaya must have relationship with others because itself is a padartha.

Word Analysis :

a) Samavayabyugama :

- Because of acceptance of inherence, Samsara in your matam.
- Samavaya – 6th Padartha – inseparable relationship.



- In Advaitam only Adhyasa Sambanda.
- No Samavaya Sambanda.
- Rope Snake – Inseparable.

b) Cha Anavastite :

- Similarity leads to problems of infinite regression.

c) Samyat :

- Due to similarity between Samvaya and other in 5 categories.
- Substances – 9, Properties – 24, Atom – 5, Samavaya – One.

283. Sutra 14 : [Topic 55 – Sutra 185]

नित्यमेव च भावात् ।

Nityameva cha bhavat ।

And on account of the permanent existence (of activity or non-activity, the atomic theory is not admissible). [II – II – 14]

Word Analysis :

a) Eva :

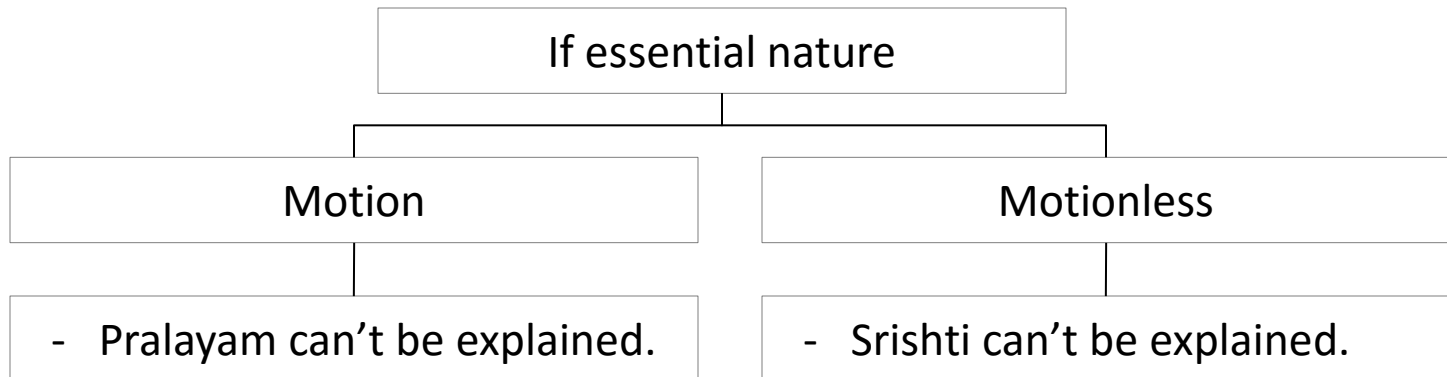
- For emphasis.

b) Cha :

- And.

c) Nityam eva bavav :

- Because of permanent existence of essential nature of atoms, your theory of creation not acceptable.
- What permanently exists is intrinsic nature.



- If motion is incidental nature, who brings it out at appropriate time depending on Karma?
- Karmas to be tallied at appropriate time.
- Pralayam should not come till Jivas Karmas are exhausted.
- Theory can't explain Srishti and Pralaya if motion is intrinsic.

284. Sutra 15 : [Topic 55 – Sutra 186]

रूपादिमत्त्वाच्च विपर्ययो दर्शनात् । Rupadimatvaccha viparyayo darsanat ।

And on account of the atoms possessing colour, etc., the opposite (of which the Vaiseshikas hold would take place), because it is seen or observed. [II – II – 15]

Word Analysis :

a) Rupa Aadhi Matvat :

- Because of presence of properties like form, colour, sound, taste in the Param anu.

Prithvi	5 Gunas
Jalam	4 Gunas
Agni	2 Gunas
Vayu	2 Gunas
Akasha	1 Guna

b) Cha :

- Joins previous sutra.

c) Viparyaya :

- Param anu's have Anitya attribute opposite to permanence which Veiseshikas claim.

d) Darshanat :

- We experience coexistence of colour and impermanence.
- Only permanent thing is Nirguna Brahman.
- **Vyapti – Generalisation :**
Whatever properties are there, Sagunam, it is Anityam.

Vyasa :

- Veiseshika can't explain eternity of Param Anu. Anything with property is no longer atomic or permanent.
- Param Anu not in any Pramanam.
- It is not substance of creation in Shastra, only Anumanam.
- Exceptions must be based on evidence or experience. Hence Paramanus not cause of creation.

285. Sutra 16 : [Topic 55 – Sutra 187]

उभयथा च दोषात् ।

Ubhayatha cha doshat ।

And because of defects in both cases (the atomic theory cannot be accepted).

[II – II – 16]

Vyasa :

- Veiseshikas can't talk of uniformity in atoms.
- Shabda, Rupa, Rasa, Gandha, different not uniform because of differences in properties.

Prithvi	Solid
Jalam	Subtler

- Sthula, Sukshma Tara Tamyam, difference will be there in Param Anu level which they don't accept.

Word Analysis :

a) Cha :

- Moreover.

b) Doshat :

- Either way.
- Whether 4 Param Anus have same gunas or different gunas – they will have defects.
- Hence Param Anu Karana Vada is wrong.

286. Sutra 17 : [Topic 55 – Sutra 188]

अपरिग्रहाच्चात्यन्तमनपेक्षा । Aparigrahacchatyantamanapeksha ।

And because (the atomic theory) is not accepted (by authoritative sages like Manu and others) it is to be totally rejected. [II – II – 17]

- No Acharya borrows Param Anu in Smriti Grantha because it is altogether rejected.
- Bagawatam borrows Srishti Prakriya of Sankhya 15 times.
- Gita borrows in 7th Chapter – Verse 4.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are My eightfold prakrti. [Chapter 7 – Verse 4]

Tattva bodha :

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Atha caturvimśatitattvotpattiprakāram vaksyāmah ।

Now we shall explain the evolution of the twenty four factors. [Verse 17]

- Srishti Karanam.
- Sankhya Partially acceptable.

Word Analysis :

a) Aparigraha :

- Because of Non-acceptance by traditional Acharyas.

b) Cha :

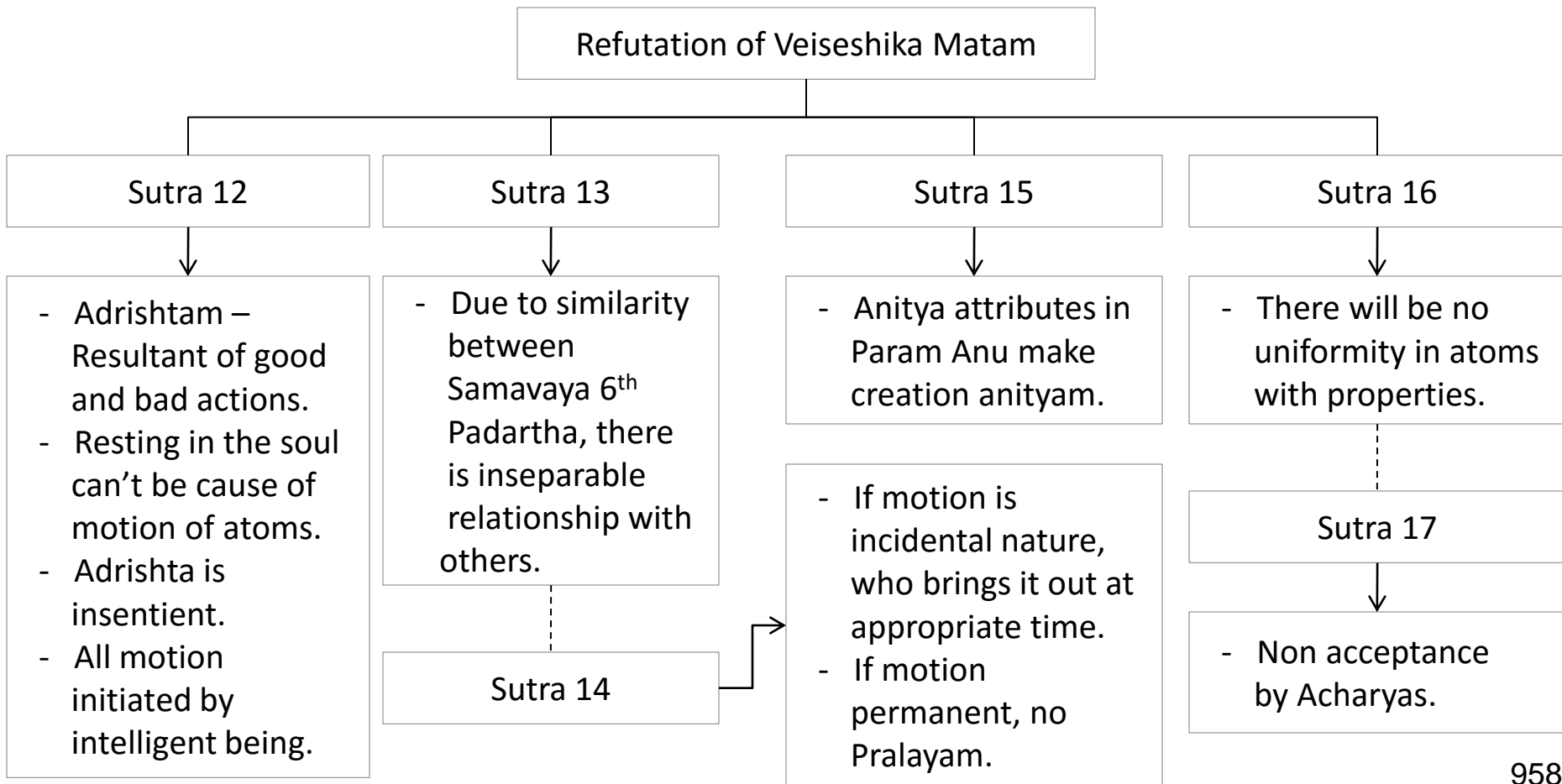
- Also.

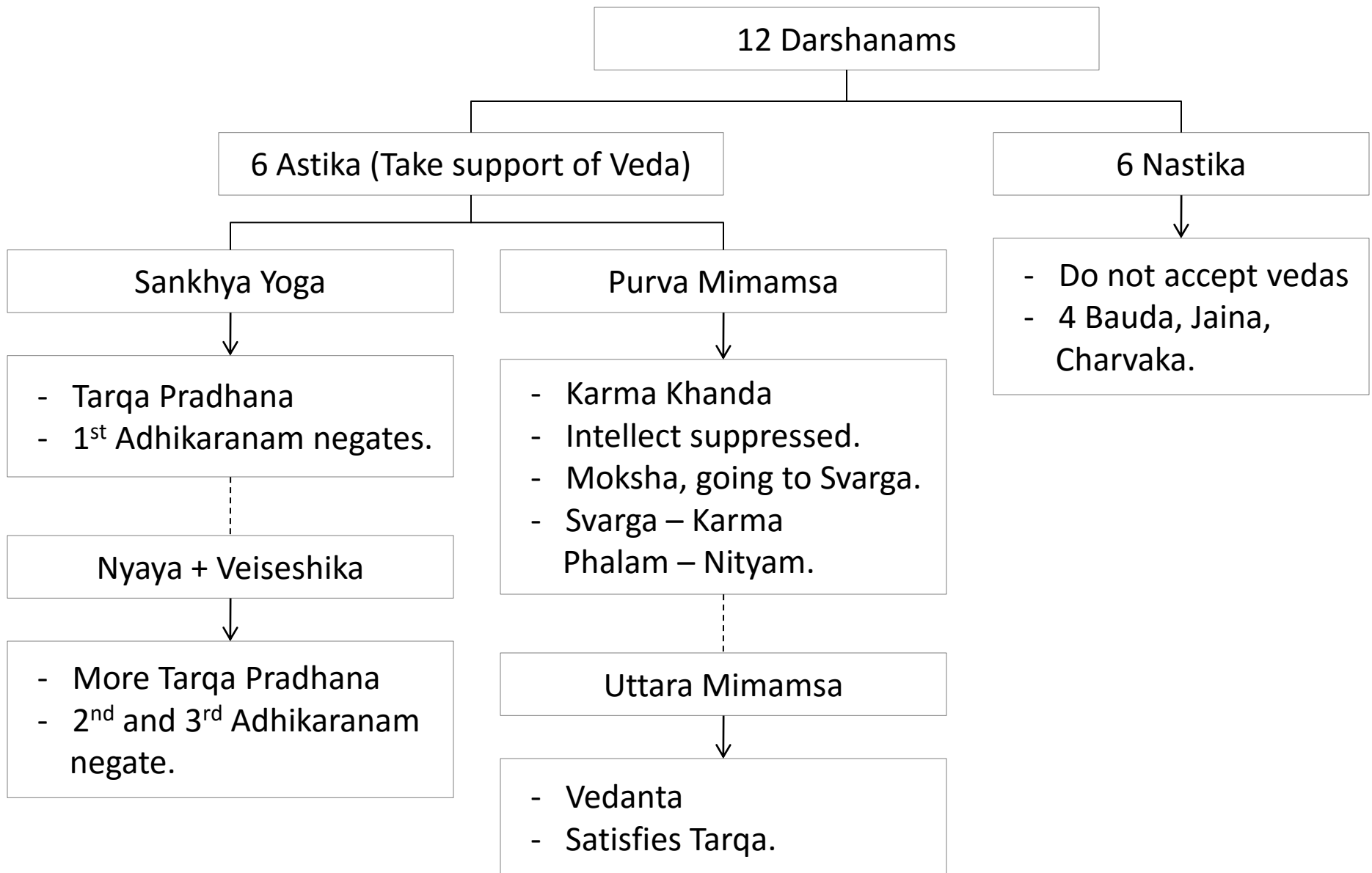
c) Atyantam Apeksha :

- Nyaya Veiseshika totally rejected.

In 2nd and 3rd Adhikaranam :

- Nyaya + Veiseshikas negated by Vyasa.

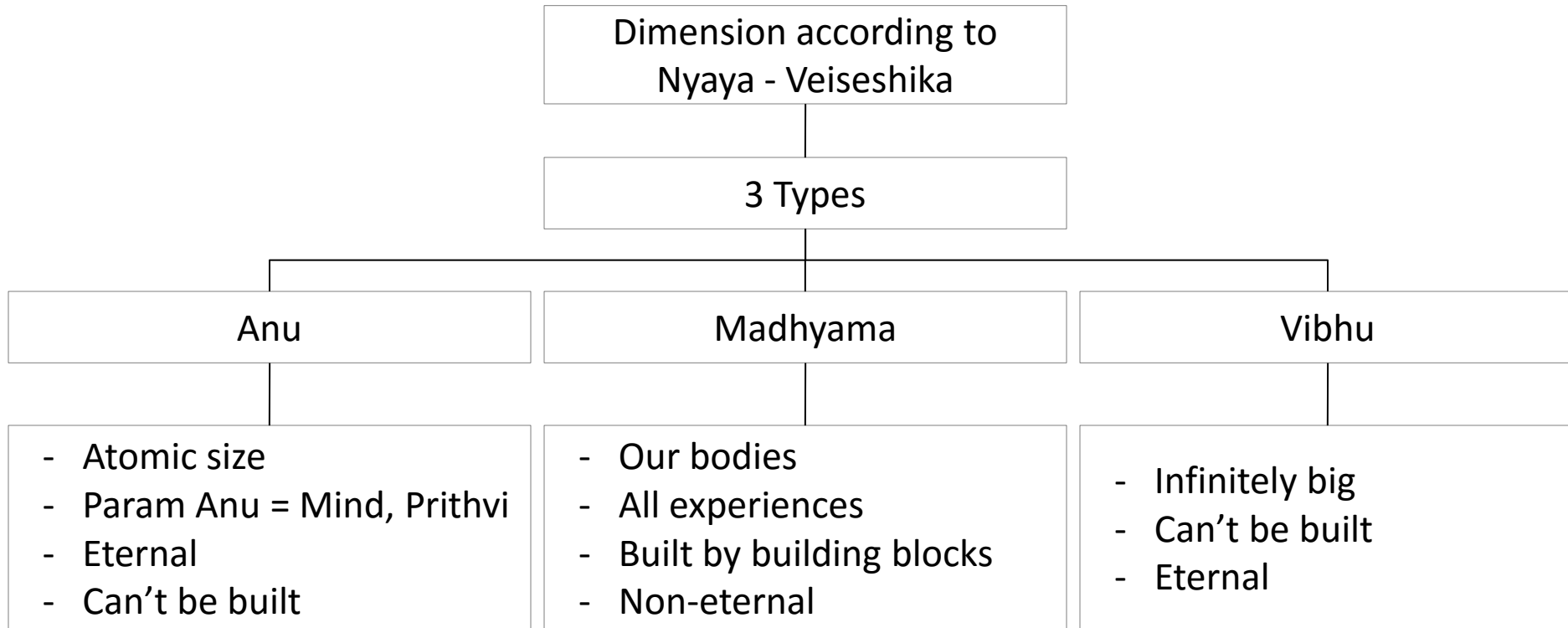




- Vyasa discusses all Darshanams with reference to “Jagat Karanam” only.
- Uniqueness of Vedanta – Chetana Upadana Karana Vada.

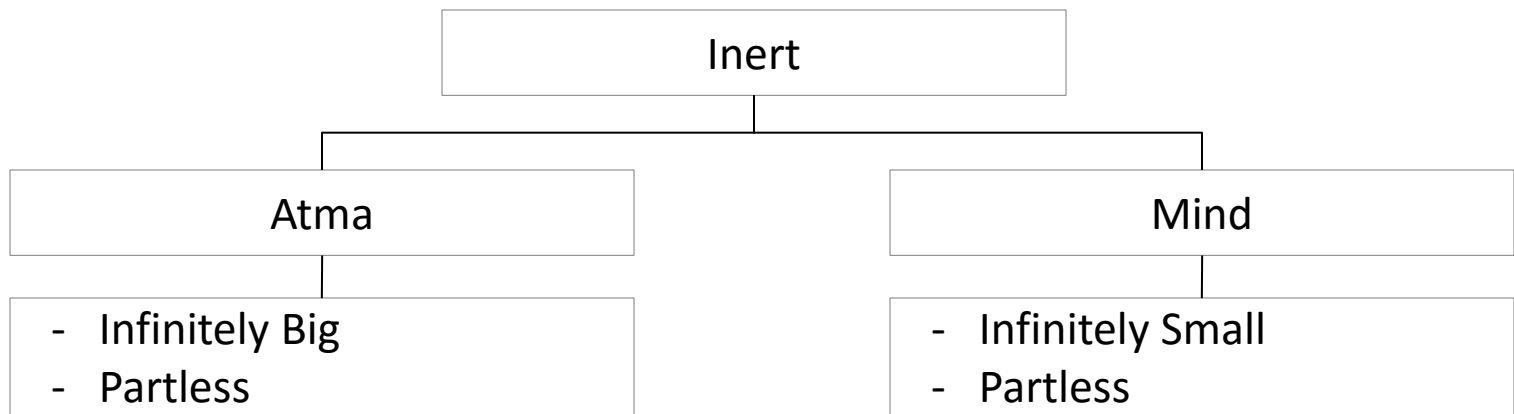
Shankara : 2 Loopholes in Nyaya – Veiseshika

a) Parimana :



Anu + Vibhu	Madhyama
<ul style="list-style-type: none">- Partless, can't combine- Atma, Akasha- Mind + Paramanu	<ul style="list-style-type: none">- Disintegrate and integrate.- Combination requires parts.

- Param Anu Dravya Samyoga not possible being partless.
- Can't explain arrival of Bogya Prapancha.



- When Atma + Mind combine together consciousness arises.
- Boktru Jiva and Bogya Prapancha not possible.
- All Atmas will contact all minds against our Anubava – one Atma contacting all minds.
- Normally Samyoga acceptable under one condition.
- If they have cause – effect relationship.
- Clay – Pot – Inseparable, eternal relationship.
- In Nyaya, Pot and Clay – 2 substances inseparably together.
- How Nitya Sambanda when one not Nityam.

b) 7 fold categorisation has basic problem.

- Dravya, Guna, Karma, Samavaya, Vishesha, Abava must have similarity.
- When substance and property inseparable why should you enumerate separately?
- Guna not separate from Dravyam.
- Samavaya not Padartha category but Guna – Property.

Chapter 2 – 2nd Pada

Astika

1st

Adhikaranam

- Sankhya
Yoga
negation.

2nd & 3rd

Adhikaranam

- Negation
of Nyaya –
Veiseshika

Nastika

4 & 5

Adhikaranam

- 4 Baudha
Darshanam

6th

Adhikaranam

- Jaina
Darshanam

7th

Adhikaranam

- Charvaka
- Body alone
individual.

Baudah Matam

Vaibashika + Sautrantika

- Accept existence of object
outside.
- Ubaya Astitva Vada, Hina
Hana buddhism.
- Perception and inference
accepted.

Yogachara

- No object at all.
- Only cognitions are there.
- Eka Astitva Vada

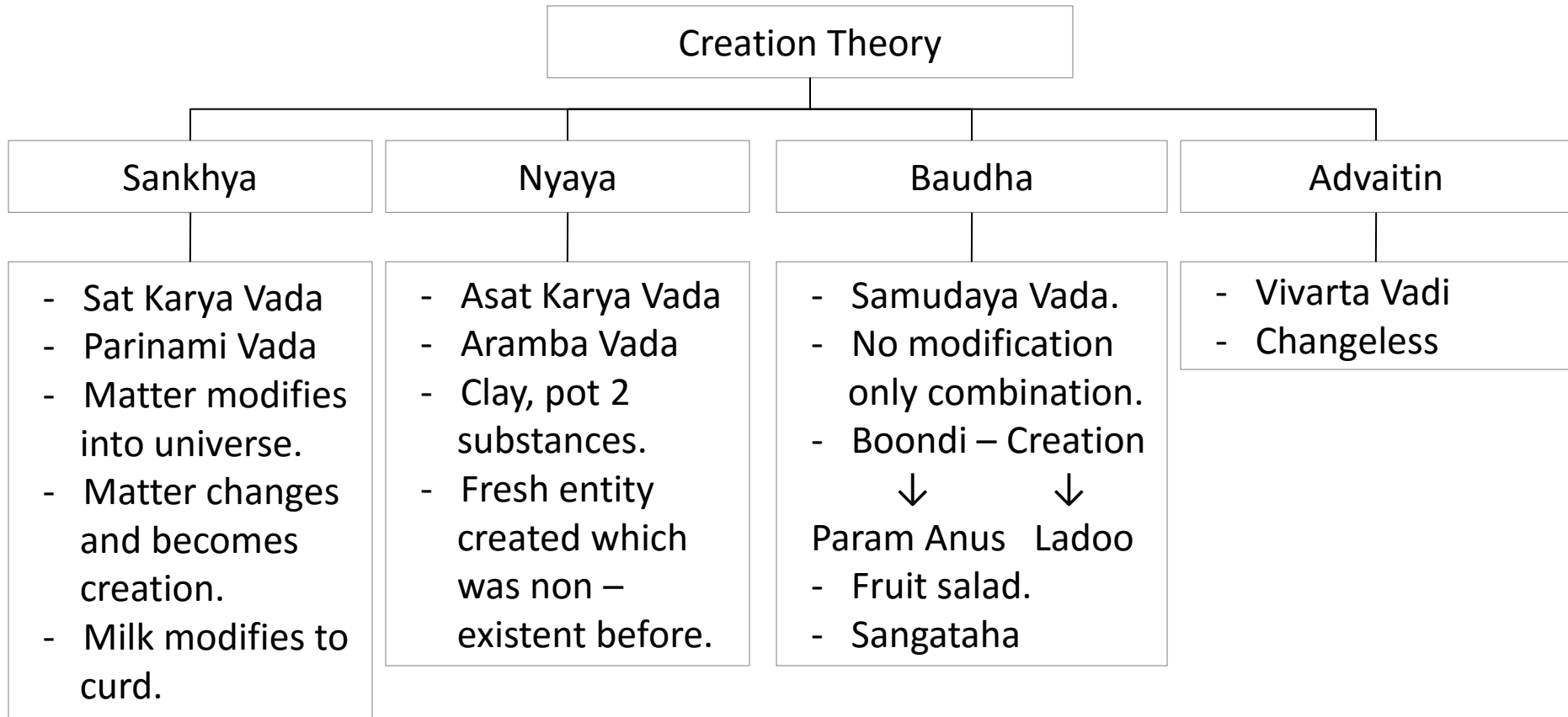
Madhyamika

- No object or cognition
- Shunya Vada

Vedanta :

- You can never negate everything because negator can never be negated.

Sautrantika	Vaibashika
- External world is there independent of cognition seen as Pratyaksham.	- External world exists by inference.



Vivarta Vadi :

- Brahman changeless, permanent consciousness.
- Creation not modification, Nirvikara.
- Matter not produced, destroyed.
- Ekam only, no combination.

Nyaya - Veisehika	Baudha
<ul style="list-style-type: none">- Prithvi, Jalam, Agni, Vayu – 4 Param Anus join together is creation.- No new world, simple combination.- Infinite Param Anus, eternal.	<ul style="list-style-type: none">- Nothing eternal- Param Anus, products, Sarvam Kshanikam.- Bahya Prapancha is Param Anu combination.- Subject is Skandaha Panchakam.

5 Skandahas – By which body kept together (Adhyatmika) “Blocks”

Rupa

- Sense organs lead to cognitions.

Vijnaya

- Momentary Cognitions.
- No permanent consciousness.

Samjnya

- Name, Jati, Guna, Karya Give identification Tags.
- Like postman tags as per pin codes.

Vedana

- Judge, react, respond to Tagging.
- Happy, Unhappy Anubava.

- Bahya Prapancha and Adhyatmika Prapancha Kshanikam.
- Continuity is delusion, Brahman.

Example :

- Flame changing every second, appears same, uniform eyes don't register flow.
- River water seen not same water.
- Body changes every 3 years.

Shankara :

- One Argument for all creation theorist like Sankhya, Yoga, Nyaya, Veiseshika, Baudha.
- Inert thing can't intelligently purposefully combine in directed manner unless there is intelligent governing principle.
- Hinayana – Sautrantika Refuted in 10 Sutras.

287.

4th Adhikaranam [Topic 56]

Samudayadhikaranam – Sutra 18 – 27

Sutra 18 : [Topic 56 – Sutra 189]

समुदाय उभयहेतुकेऽपि तदप्राप्तिः । Samudaya ubhaya hetuke'pi tadapraaptih ।

Even if the (two kinds of) aggregates proceed from their two causes, there would take place non-establishment (of the two aggregates). [II – II – 18]

Word Analysis :

a) Samudaya :

- In the case of 2 fold Aggregate assemblage, combination.

b) Ubhaya hetuke :

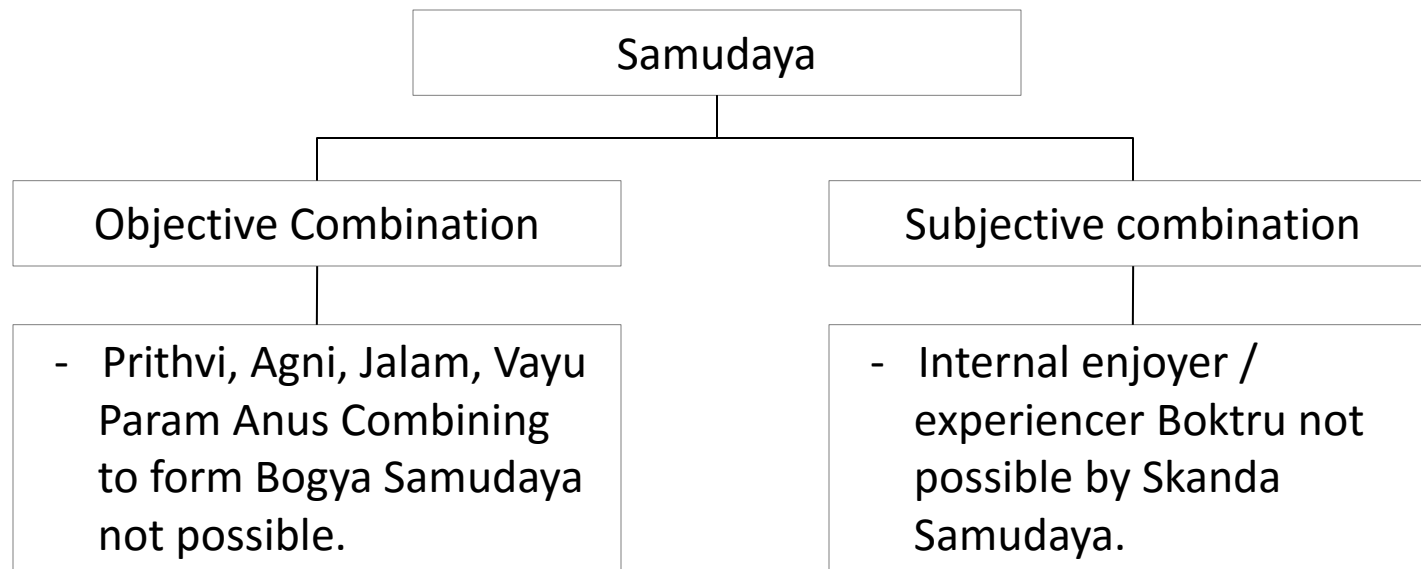
- Which has 2 fold cause.

c) Api – Tad Praptih :

- Their combination itself is inexplicable.

Vyasa :

- Inert can't and will not intelligently combine without backing of intelligence principle.



- Only material cause Available – no intelligent cause – Ishvara – in Buddhism.

Shankara :

- Baudha : Combination – intrinsic in nature of Param Anu – No Ishvara required.
- Shankara : If intrinsic, it will constantly be going on, no creation, Pralayam.
- Both activity and inactivity diagonally opposite.
- Srishti, Pralyam means it is not intrinsic.
- Require intelligent agency because world comes and goes.

288. Sutra 19 : [Topic 56 – Sutra 190]

इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्तिमात्रनिमित्तत्वात् । Itaretarapratyayatvaditi chennotpattimatranimittatvat ।

If it be said that (the formation of aggregates may be explained) through (nescience) standing in the relation of mutual causality, we say 'no'; they merely are the efficient cause of the origin (of the immediately subsequent links and not of the aggregation).
[II – II – 19]

Baudha : Itarate Pratyatvat

- Combination - intrinsic nature, can be formed without intelligent principle.
- Prateetya Samupatti Vada perpetuation of Samsara explained by 12 factors – Nidanams which move in cyclical form.

Sutra 18



- Creation born out of combination of 4 elements / 5 building blocks.

Sutra 19

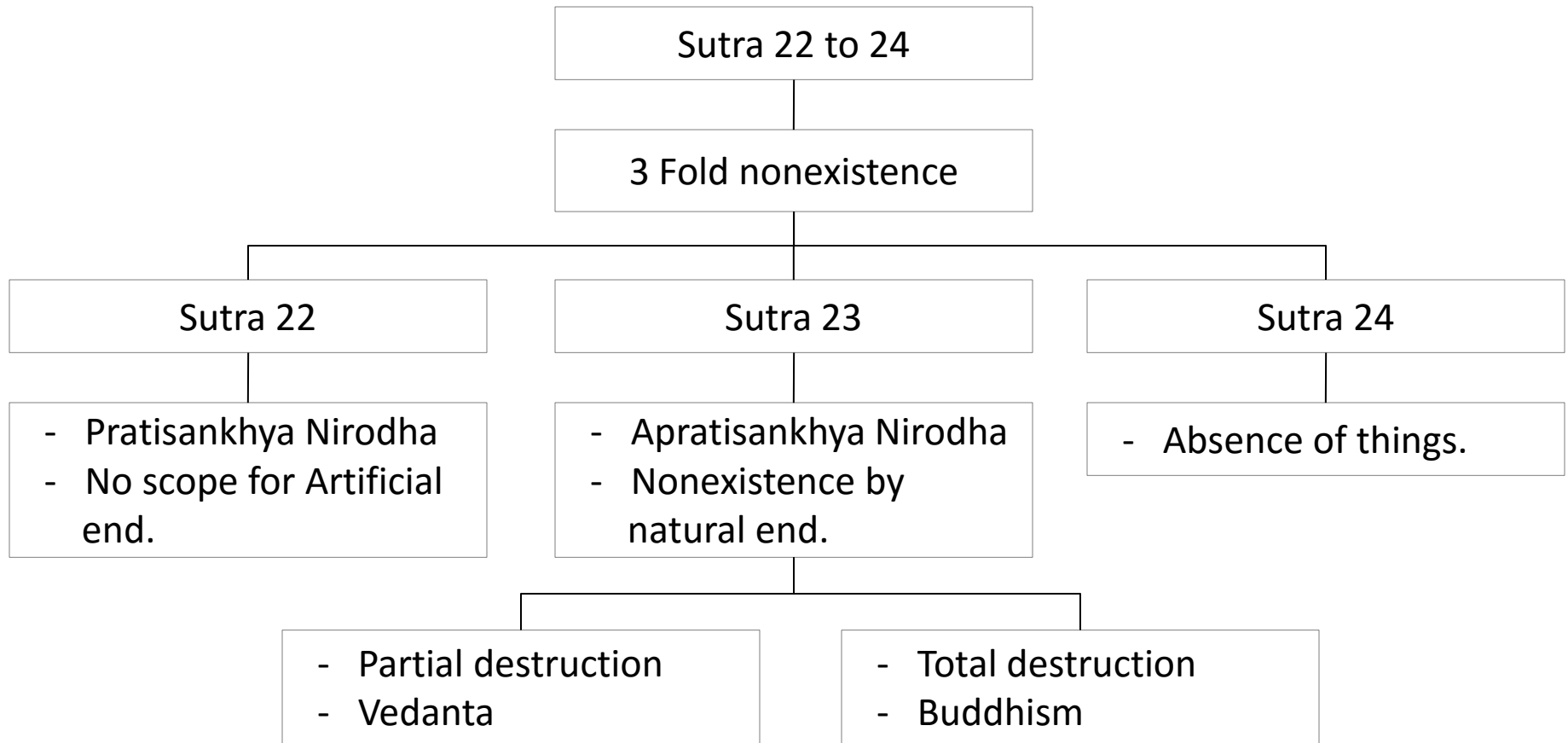


- 12 factors moving in cyclical form is cause of Samsara.

Sutra 20 + 21



- Karya-Karana Vada requires continuity of Karanam in Karyam, not possible in Kshanika Vada.



12 factors – Nidhanams (Technical in Buddhism)

- Avidya, Samskara, Vigyana, Nama, Rupa, Sparsha, Vedana, Trishna, Upadana, Janma, Jara, Maranam cycle responsible for one Sangataha.
- Theory of dependent origination.
- Karma produces Shariram, what is necessity of God?

Vyasa :

- 12 Nidhanams require Shariram as Ashriya. Their existence presupposes Jiva / Body.
- Avidya has Brahman as locus in Vedanta – Eternal.
- Avidya presupposes already existent Sangataha, there is Jiva, has Avidya, Jnana Samskara, Raaga, Dvesha, Punar Janma.
- Avidya – Explains 2nd Birth not 1st Jiva.
- Avidya requires locus of Sangatah.
- Avidya explains 12 members of causal chain, reason not Ashraya of Sangata.
- Gives Upadana Karanam not Nimitta Karanam.

Word Analysis :

a) Itara Itara :

- Because of cyclic chain of causality, the combination can be explained.

b) Iti Chet :

- If this is contention.

c) Na :

- Not Agreeable.

d) Utpatti Matra Nimittatvat :

- Each member causes next link only not cause of Sangatah.
- Without Chetana Karanam, combination not possible.

- How 1st Jiva formed, not explained.
- Ishvara forms Panchikruta, Sat Karma – Phala Dhatru – Janmyam.
- In whose Aid am I working, Boktru – Kshanikatvat.
- Creation not accidental or natural event but intelligent event.
- To talk of ignorance requires Ashraya of individual.
- How is individual born?
- Param Anus and Skandas both Jadam, can't create intelligent Sangatah combination.
- Veiseshika said – Adrishtam, Punya Papa Karma in Param Anu can combine.
- Shankara said Param Anu + Adrishtam – Jadam – cannot create intelligent combination.

289. Sutra 20 : [Topic 56 – Sutra 191]

उत्तरोत्पादे च पूर्वनिरोधात् ।

Uttarotpade cha purvanirodhat ।

(Nor can there be a causal relation between nescience, etc.) because on the origination of the subsequent thing the preceding one ceases to be. [II – II – 20]

Word Analysis :

a) Cha :

- Moreover, conjunction.

b) Uttarot Pade :

- During origination of later one, there is no cause – effect relationship between later and former.

c) Purva Nirodavat :

- Former, previous one is Nashaha, destroyed.
- During arrival of later one, because of destruction of former one, Baudhas theory is unsound.

Shankara :

- Karyam and Karanam should not exist together.

Karanam	Karyam
<ul style="list-style-type: none">- Cause- Exists earlier	<ul style="list-style-type: none">- Effect- Exists later

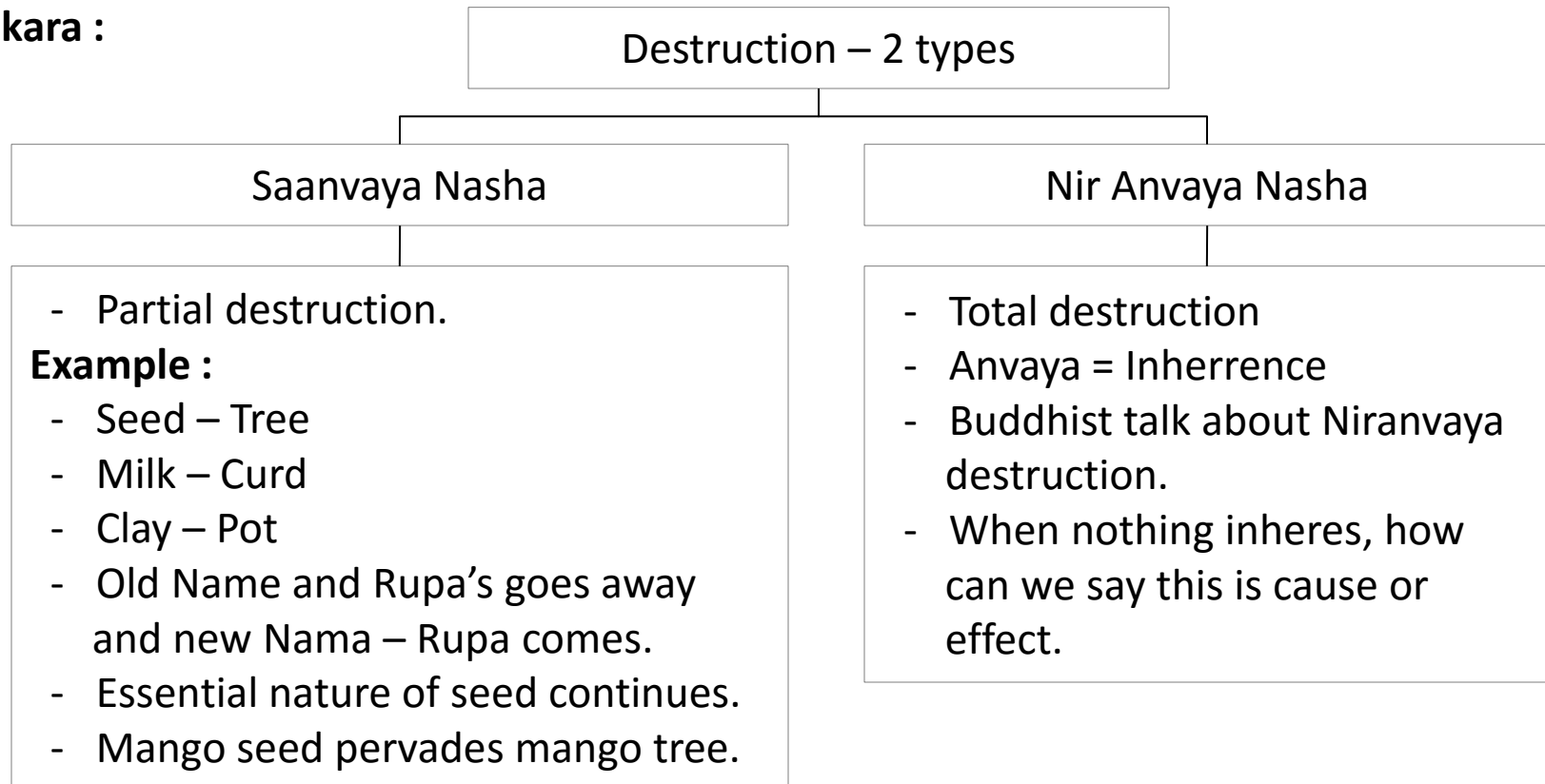
Buddhist Theory :

- Jargandi theory.

Baudha :

- Vyapara not required.
- Kevala Bava Matram.

Shankara :



b) 3 Kshanikams required for Karya Karana Sambandha.

- Utpatti, Sthithi, Nasha.
- Buddhism has only one Kshanikam – one moment only, objects being born can't do any function.

290. Sutra 21 : [Topic 56 – Sutra 192]

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा । Asati pratijnoparodho yaugapadyamanyatha ।

If non-existence (of cause) be assumed, (while yet the effect takes place), there results contradiction of the admitted principle or proposition. Otherwise there would result simultaneity (of cause and effect). [II – II – 21]

- Negation of Karya – Karana Sambanda Vada by Vyasa.

Baudha :

- Karya Karana Sambanda not required.
- Every moment naturally born and destroyed.

Vyasa :

- It is going against your philosophy. Sva Mata Tyagaha, Nirodhaha.

Baudha :

- Give up Niranvaya Nasha of Anything.
- Accept : Karanam can't be totally destroyed. Karanam has to inhere Karyam. Accept Saanvaya Nasha.
- After effect comes essential nature of cause inheres in effect if you accept Saanvaya Nasha.

Vyasa :

- Since essential nature continues, it has continued existence, not Kshanikam.
- Niranvaya Sati (Total destruction) – Karya Karana gone.
- Saanvaya Sati (partial destruction) – Kshanika Vada gone.

Word Analysis :

a) Asati :

- In the absence of a cause.

b) Pratijna :

- Your proposition, principle.

c) Yangapadyam :

- There occurs a defect of simultaneity.

d) Anyatha :

- Otherwise in the acceptance of a cause.
- To talk about Karya – Karana Sambanda, Karana should permeate Karyam (Inherence).
- Kshanikam and Karya – Karana Vada not possible.

291. Sutra 22 : [Topic 56 – Sutra 193]

प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात् । Pratisankhyapratissankhyanirodha praptiravicchedat ।

Conscious and unconscious destruction would be impossible on account of non-interruption. [II – II – 22]

3 kinds of nothingness

Sutra 22

- Pratisankhya Nirodha
- Artificial, deliberate, willful destruction.
- Destroying chair, pot Attikula Bavana, preceded by hostility, enmity.
- Buddhist can't talk about it, deliberate destruction not required.

Sutra 23

- Apratisankhya Nirodha
- Natural end, destruction in Buddhism not possible.
- Matter can't be created, destroyed.
- In Vedanta, death is one of 6 modifications (Asti, Jayate, Vardate, Vipakshiyate, Aprainamate, Vinashyati)

Gita :

- Nasato Vidyata... [2 – 16]
- Jatasya hi ... [2 – 27]
- Avyaktadini ... [2 – 28]

Sutra 24

- Eternal Nothingness
- Aakasha
- Uncaused nothingness.
- Aavarna Abava
- Absence of things.

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

Word Analysis :

a) Prati Sankhya Apratisankhya Nirodha Apraptihi :

- Artificial and natural nothingness are not possible.

b) Avichedat :

- Because of continuity, Buddhism not accepted.

Buddhism	Vedanta
<ul style="list-style-type: none">- Niranvaya Nasha- Total Destruction	<ul style="list-style-type: none">- Saanvaya Nasha- Partial destruction- Old cells get converted to new cells.- Individual has no artificial or natural destruction, only change.

292. Sutra 23 : [Topic 56 – Sutra 194]

उभयथा च दोषात् ।

Ubhayatha cha doshat ।

And on account of the objections presenting themselves in either case. [II – II – 23]

Word Analysis :

a) Dosha :

- Since there are logical fallacies, defects.

b) Ubayatha :

- In either case.

Vedanta	Buddhism
<ul style="list-style-type: none">- Uses Adhyasa to explain Samsara.	<ul style="list-style-type: none">- Uses Pratisankhya to destroy Samsara by deliberate Sadhana.- Destruction of 12 members of Samsara Nidhana in Sutra 19.- By Sadhana, destroy Avidya.- By Jnanam, enlightenment in Buddhism also.

Shankara :

- Is Samsara Kshanikam or not?
- Why artificially destroy naturally dying Kshanikam Samsara?

Kshanikam accepted	Sadhana Accepted
<ul style="list-style-type: none"> - No Sadhana for destruction required. 	<ul style="list-style-type: none"> - Acceptance of Artificial, deliberate destruction of Samsara. - Pratisankhya Nirodha. - Kshanikam goes.

- In either case, defects in their system.

Vedanta :

- Ash remains = Brahman remains, when creation destroyed.
- No total destruction, only partial destruction.

293. Sutra 24 : [Topic 56 – Sutra 195]

आकाशे चाविशेषात् ।

Aakase chavisheshat ।

The cause of Akasa (ether) also not being different (from the two other kinds of destruction it also cannot be a non-entity.) [II – II – 24]

- Akasha = Absence of things, Abava.

Word Analysis :

a) Aviseshat :

- Being nondifferent from 2 fold Abava as mentioned before, your contention untenable.

b) Akashas Cha :

- As in the case of artificial and natural end, space is also negative entity – Absence of things not positive entity.

Shankara : 5 Arguments

a) Sruti Pramanam :

- Akasha born out of Brahman.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Bava Padartha, Ghata Vatu, there is origination of Akasha.

b) Akasha – Guna Ashraya :

- Each guna located in one element.

Ashrayam	Guna / Attribute
Jalam	Rasa
Vayu	Sparsha
Agni	Rupa
Akasha	Shabda
Prithvi	Gandha

- If Akasha Ashraya, it must be positive substance.
- Abava can't be locus of property.

c) Buddhist Philosophy Dialogue :

- What is Ashraya of Prithvi?
Jalam, Agni, Vayu, Akasha.
- If Akasha is Abava, nothingness it can't support anything.

d) Akasha – Avarna Abava – Nitya :

- How Nitya is attribute for nothingness, non existent object.
- For tall substratum required.
- Akasha being endowed with Nitya, attribute has to be Padartha.

e) Avarna Abava :

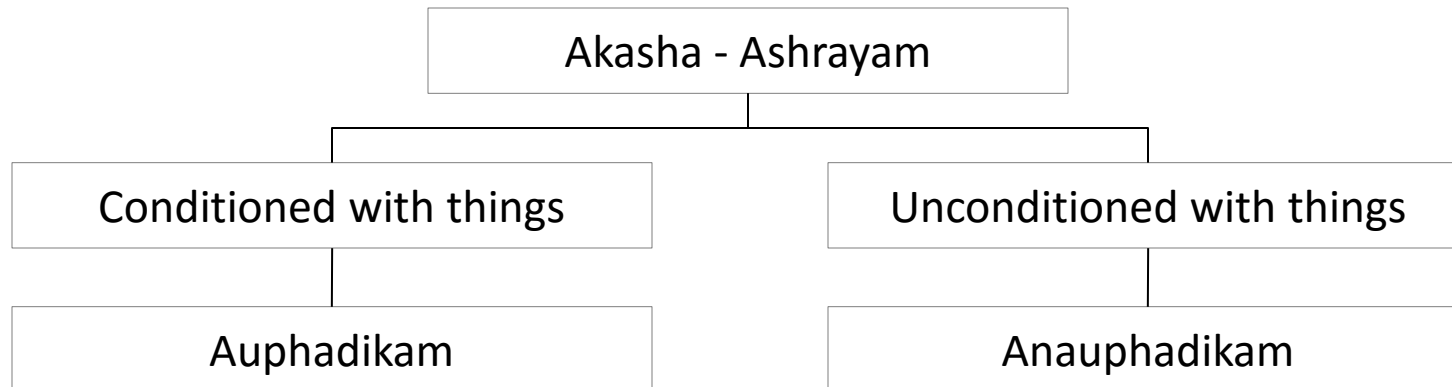
- Absence of Vastu, things, Padartha = Substance.
- Presence of things removes space, displaces space.
- Things concealing space called Aavarnam.

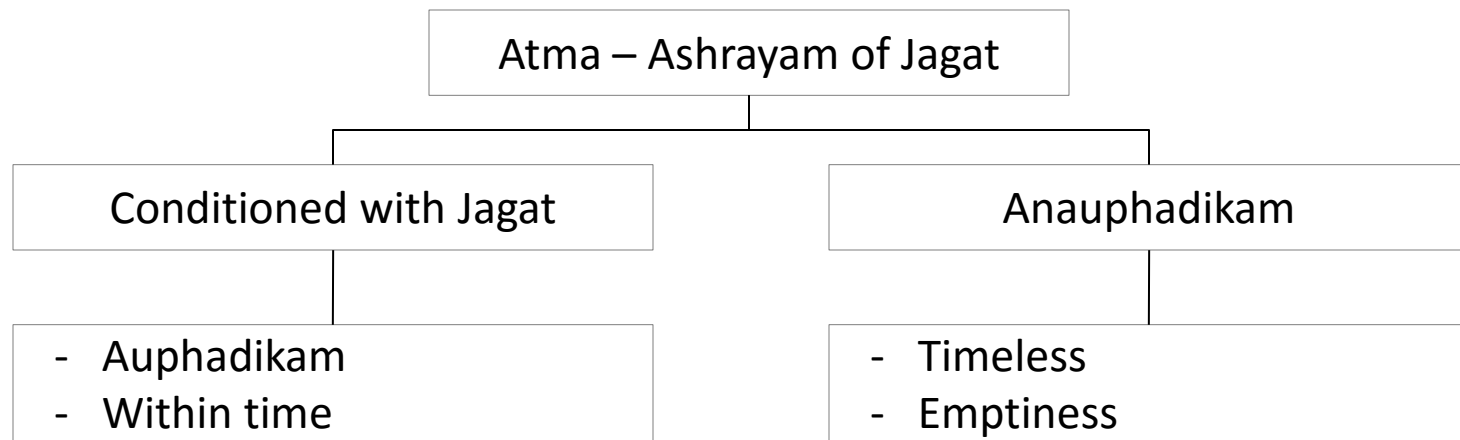
Shankara :

- Akasha is Ashraya of Aavarna Abava – It is positive entity.



- Therefore Akasha is Bava Padartha not Abava Padartha.





Scientist :

- Space = Elastic, ether.
- Bending due to gravity.
- 3 fold non-existence negated in Sutra 22, 23, 24.
- Vastu Abava = Nirupakyam (Technical world of Buddhist)
- That which can't be talked, postulated, can't say it is or is not there.

294.

4th Adhikaranam

Samudaya Adhikaranam

Sutras 18 – 27

Sutra 25

- Memory proves continuity of Subject.
- Negates subject Kshanikatvam

Sutra 26

- Negates object Kshanikatvam.
- Not seen any object coming out from nothing.

4 Arguments :

- a) How Sat from Asat?
- b) Why particular effect from particular cause only.
- c) If Abava is cause, you will experience as nonexistence.
- d) Cause exists before, during, at end of effect.

Sutra 27

- Any object can then come from nothing.

295. Sutra 25 : [Topic 56 – Sutra 196]

अनुस्मृतिश्च ।

Anusmritescha ।

And on account of memory the things are not momentary. [II – II – 25]

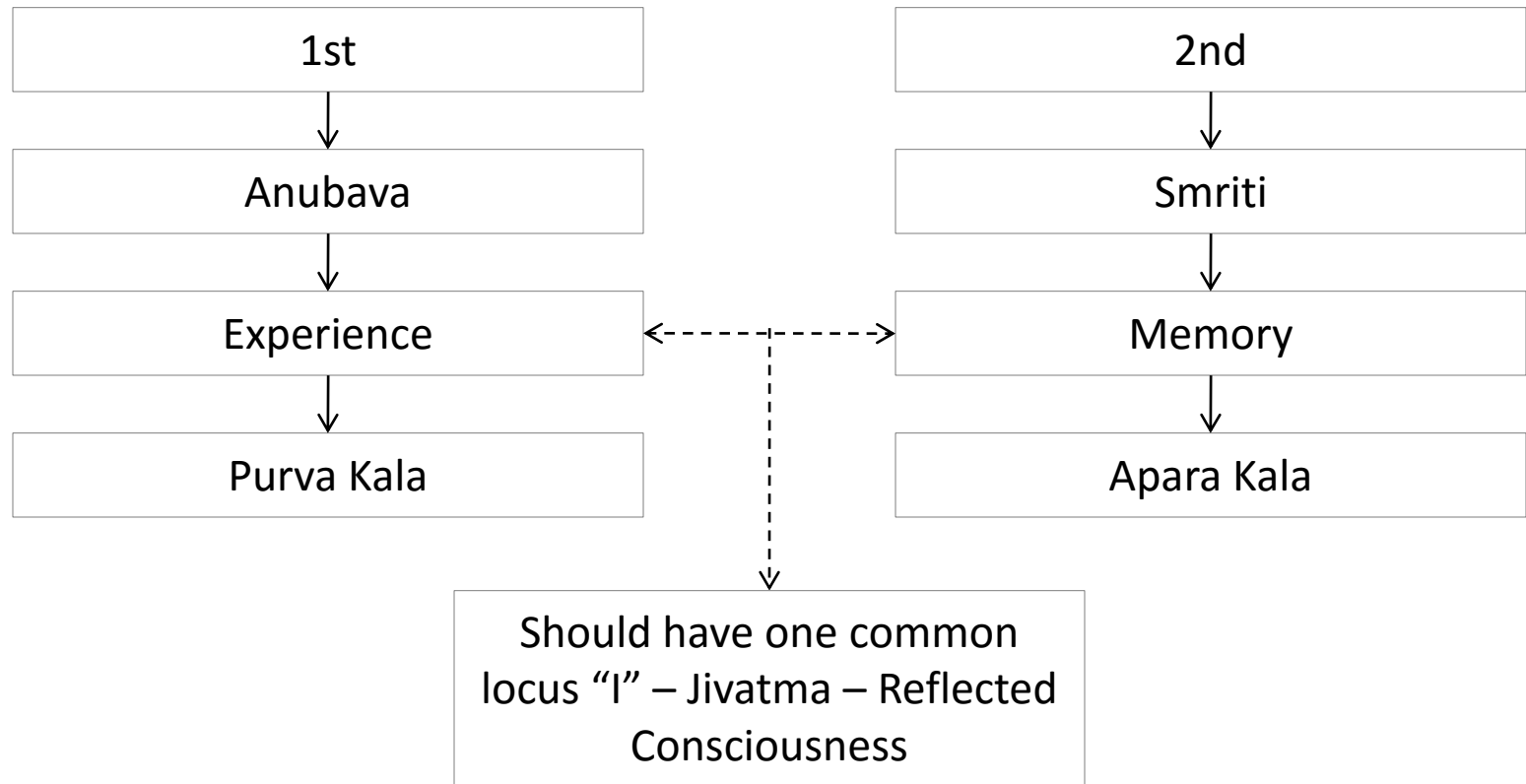
Argument No 1 :

Kshanikavadin :

Subject	Object
Bokta	Bogya
Experiencer	Experienced
Observer	Observed
Knower	Known

Momentariness at 2
levels - illogical

- Existence of memory proves continuity of some entity, person's memory, preceded by Anubava.
- Can't remember what is not experienced.
- Whatever you experience, you can't remember.
- Rememberance requires experience.
- Memory and experience can't be simultaneous.



- If no common locus, no memory possible.
- Can't say experience "X" and rememberer is newly born "Y".
- This is called Anusmriti logic.

Word Meaning :

Anusmriti Cha :

- Because of memory also, Kshanika Vada is illogical.
- Memory born of past experience indicates continuity of individual.

- Shankara gives another reason – Pratyabigya – “Recognition” – which proves continuity and disproves momentariness of the subject.
- Ashraya is continuous entity.

Pratyaksham	Smrithi	Pratyabigya
<ul style="list-style-type: none"> - Direct cognition - Object in front for experience. - Fresh knowledge. - 1st time experience - Indriya Samprayoga involved. - No memory. 	<ul style="list-style-type: none"> - Recollection - No Sensory contact. - Rememberance - Accessing from archive 	<ul style="list-style-type: none"> - Recognition - Person in front + remember, same young man. - Direct perception in front + Past memory. - Meeting person 2nd – 10th time. - Existed in past, exists now. - Proves continued existence in Vedanta.

- Recognition, Pratyabigya destroys Kshanikatvam.
- This tree is the same old tree.
- Soyam Devadatta.
- For continuous existence, continuous perception not required.

- Sureshvaracharya Vartikam, Manasolasa on Dakshinamurthy Stotram 7th Verse.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

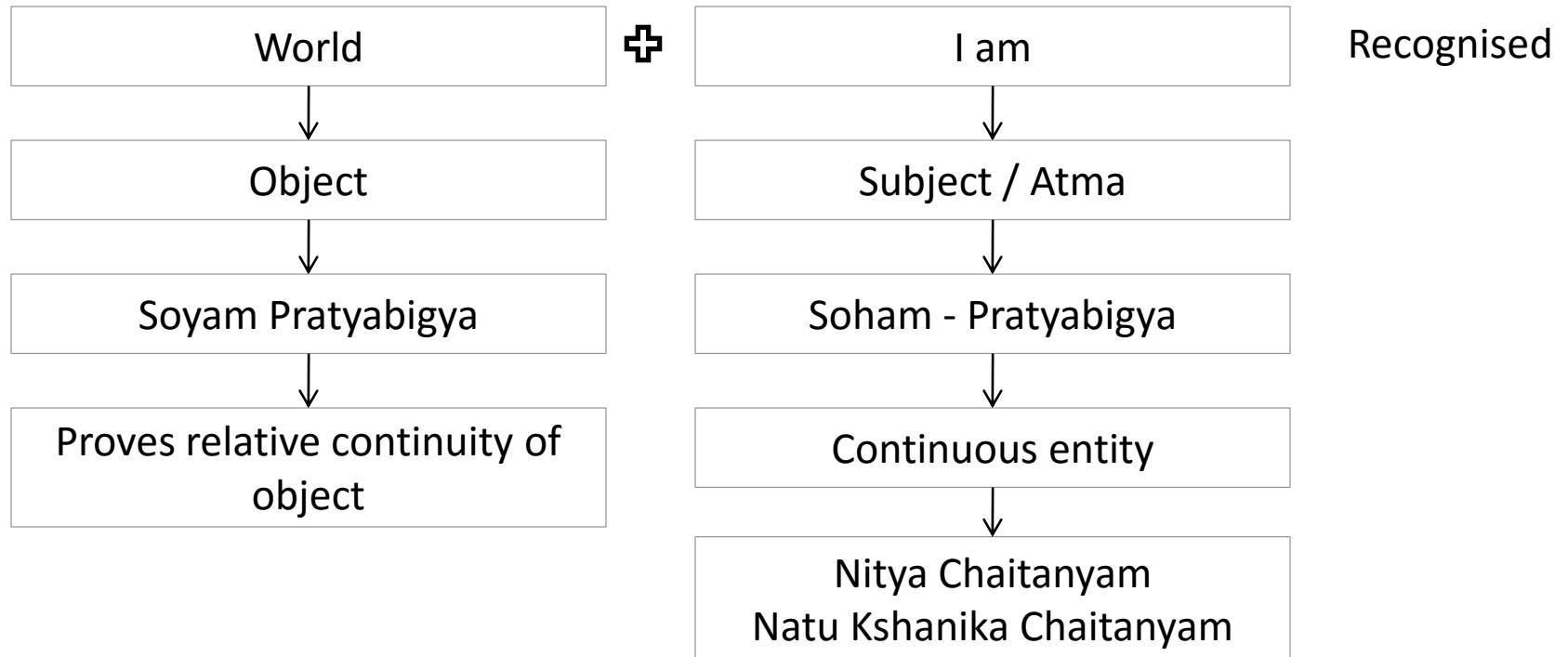
- Anusandanam – Sandha means to connect, connecting again.

Buddhist :

- Pratyabigya is a Branti, delusion not object continuously existing. Soyam is delusion. Past and present similar (Sadrushyam).
- 1st Flame – From 1st drop of oil.
- Last flame – from last drop.
- Oil depleted = Pramanam.
- Objects having seeming continuity.

Shankara :

- Who is recognising similarity between past and future flame?
- Subject has to be continuous.
- Sadrushya Srishti requires Sthira subject.
- How you prove continuity of subject?
- Subject also object of Pratyabigyanam.



Conclusion :

- Subject can never be Kshanikam.

296. Sutra 26 : [Topic 56 – Sutra 197]

नासतोऽदृष्टत्वात् ।

Nasato'drishtatvat ।

(Existence or entity does) not (spring) from non-existence or non-entity, because it is not seen. [II – II – 26]

Momentariness refuted

Sutra 25

- Negates subject Kshanikatvam

Sutra 26 + 27

- Negates object Kshanikatvam

- Every moment, new object created.

Nasha

Saanvaya Nasha

- Partial destruction
- Vedantin

Niranvaya Nasha

- Total complete destruction.
- Kshanika Vadi

Gita : Sataha Abava Syat

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).
[Chapter 2 – Verse 16]

Vedantin :

- Matter not totally destroyed. Destruction is going back to potential condition – superficial configuration, change, essence continues.

Buddhist :

Vastu No. 1 Destruction	Atyantika Abava (Nothingness)	Vastu No. 2 Creation
----------------------------	----------------------------------	-------------------------

- Abavat Bava Utpatti is Kshanika Vada.
- **Primary defect :**
Anubava Virodha.
- Never experienced any creation out of nothing.
- Therefore Kshanika is correct.

Word Analysis :

a) Na Utpadayet :

- Nothing arises, originates born.

b) Asataha :

- From non-existence.

c) Adrishtayatvat :

- Not seen by us.

Shankara Argument No. 1 :

- How existence Sat born from non-existence – Asat?

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Argument No. 2 :

- Why particular cause for particular effect?
- Mango seed – Mango free
- Milk – Curd.
- Destruction (Abava) caused by mango seed and coconut seed is both nothing, no difference.
- Can't break pot and get milk or child.

3rd Argument :

- If Abava is cause for next object, it will be inherrent in effect.
- You will experience every object as Asat, nonexistent.

Our experience :

- Pot is, man is, mountain is, world is.
- In Kshanika Vada, our experience will be pot is not, world is not consciousness is not.

4th Argument :

Buddhist :

- Karanam is not destroyed, how can there be production of Karyam?
- How is Sthira Kutasta Atma Karanam?

Shankara :

- Sthira Padartha alone can be Karanam.
- Karanam has to continuously exist in Karyam.
- Clay must be before, during and after destruction of Pot.
- Brahman – exists before, during, at the end of Body, World.
- Pure existence, consciousness, Anantha (limitless).
- Superficial Avastha Bheda is only configuration Bheda.
- Changing configuration, not Karanam.
- Changeless substratum ocean alone Karanam of Waves.
- Kshanika Padartha not Karanam, only Sthira Padartha is Karanam.

297. Sutra 27 : [Topic 56 – Sutra 198]

उदासीनानामपि चैवं सिद्धिः ।

Udasinanamapi chaivam siddhih ।

And thus (if existence should spring from non-existence, there would result) the attainment of the goal by the indifferent and non-active people also. [II – II – 27]

- Supportive Argument.

Udasina Siddhi :

- If this is universal law, everyone can accomplish everything without effort.

Example :

- Blank cassette – Pop songs come out.
- No children at home... children come out.
- Sleep – get Moksha.
- Lazy can accomplish, no success in effort.

Shankara :

- Don't you feel like laughing at your own theory?

Word Analysis :

a) Evam Cha :

- In such a case.

b) Udaseenam Api :

- Even inactive one's can accomplish things.

- Material cause = Plenty of Abava – Nothingness.
- Abava of effort, Jnanam, Ichha, Upadanam.

Conclusion :

3 Categories of Buddhism

Ubaya Jnana Artha – Hina Yana Buddhism

- Accepts subject and object.
- Negated in this Samudaya Adhikaranam.

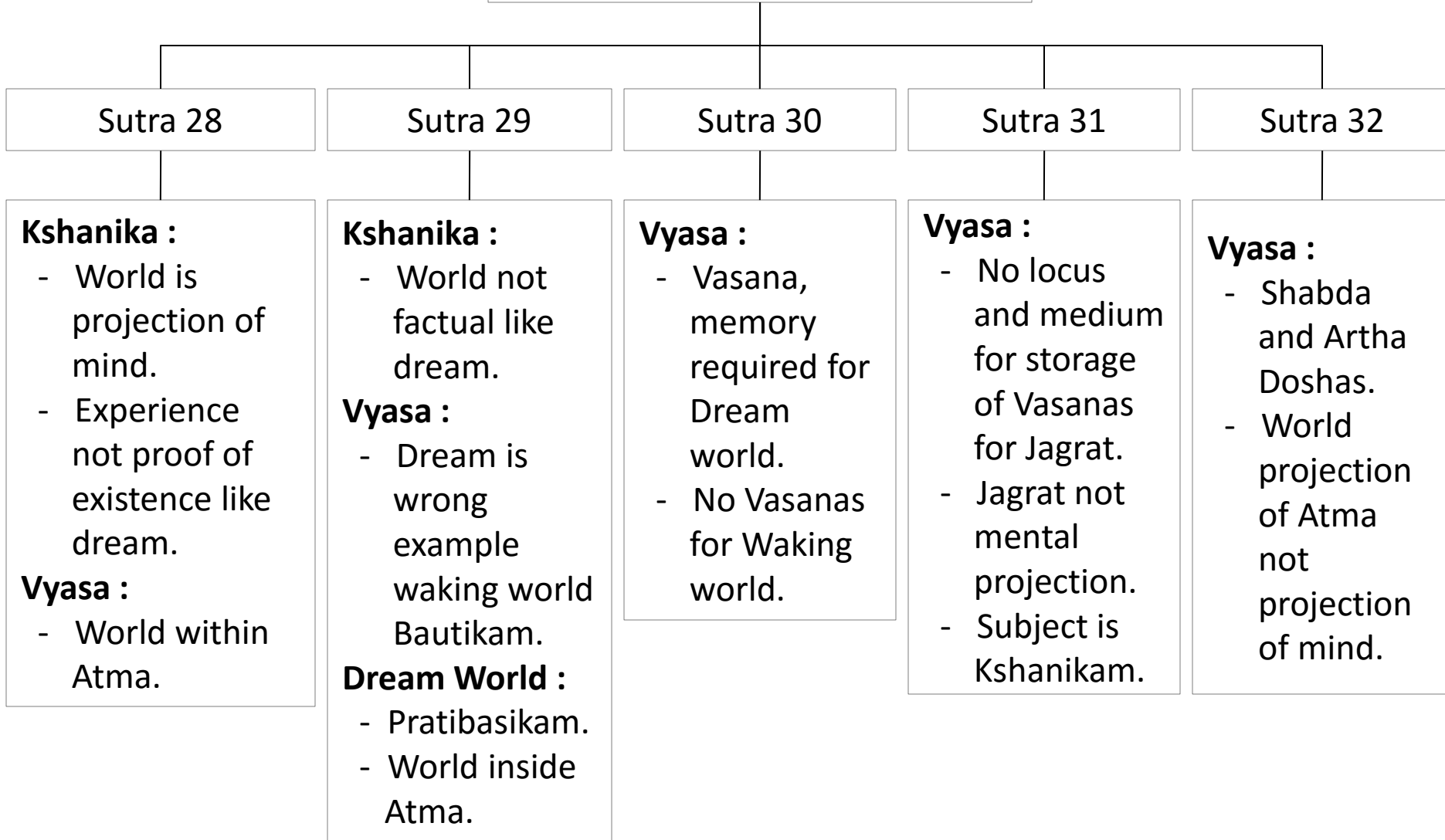
Jnana Artha Ubaya, Shunya Vada

- Does not accept subject + object.
- Nothing exists
- Purva Pakshi Ignored

Jnana Artha Vada

- Only subject exists, no object.
- Similar to Advaita

5th - Abava Adhikaranam
(Kshanika – Buddhism Negated)
Sutra 28 - 32



299.

5th Adhikaranam – Abava Adhikaranam [Topic 57]

Sutra 28 – 32

Jnana Matra Astitva Vada :

- Accepts only subject and no objects.
- Kshanika Vigyana Vada, Yogachara Matam.
- Only knowledge, no object.

5 Skandas

Eka Skanda Vada

- Only Vigyanam exists

Other four negated - Rupa,
Samskara, Veda, Samanvaya

Buddhism

Hina Yanam

Inferior Path

Veibashika

Sautrantika

Refuted in 4th Adhikaranam

Maha Yana

Superior Path

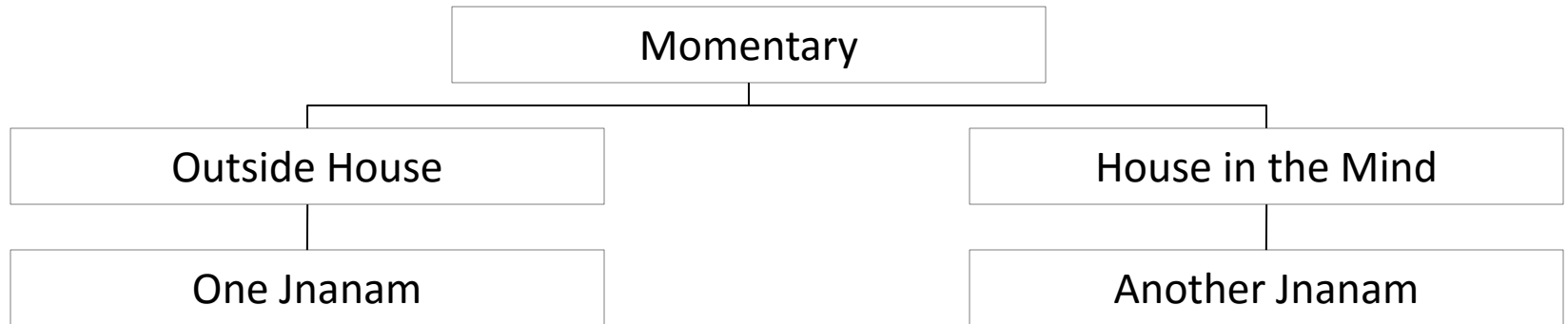
- Yogachara / Kshanika
Vgyana Vadi.
- 5th Adikaranam

- Shunyavada
- Madhyamika
- Ignored 997

- No external world other than Kshanika Vigyanam.

- Ghata Vigyanam (Only Internal Knowledge)	- No external Ghata – Pot outside. - Perceived object does not exist.
---	--

- What is nature of perception?



- Flow of infinite momentary consciousness is reality.

Buddhist	Vedantin
1) Atma : - Flowing Cognition	1) Atma : - Nitya Chaitanyam
2) Thoughts : - Mistaken as Kshanika Vigyanam	2) Thoughts : Inert - Become Jnanam, because of reflection of Chaitanyam
3) Jada Vritti mistaken as Vigyanam	3) Jada Vritti only has reflected Consciousness, Chidabasa. - Because of Chidabasa, Jada Vritti is sentient, glowing.

Buddhist	Vedantin
4) Thought flow is Kshanika Vigyanam	4) Thought = Modification of Mind.
5) No external world of objects, only momentary consciousness.	5) Advaitam accepts world outside other than thoughts. <ul style="list-style-type: none"> - There is a world separate from my mind. - When my mind is destroyed, world continues.
6) 3 Steps : <ul style="list-style-type: none"> a) No world other than Kshanika Vigyanam. b) No world other than thoughts. c) No world other than mind. 	6) No world separate from Atma, eternal all pervading consciousness.
7) You see, therefore, there is object. <ul style="list-style-type: none"> - Mind perceives, therefore there are objects. 	7) There is an object outside. <ul style="list-style-type: none"> - Therefore mind sees.
8) Objects are mental projections. <ul style="list-style-type: none"> - Mind sees, entertains thoughts, therefore there is object perception. - Mind sees, therefore object is. - world is mental projection, Pratibasika Satyam like dream. 	8) External object is not mental projection. <ul style="list-style-type: none"> - It is projection of Nitya Vigyana Brahma Chaitanyam. Dakshinamurthy Stotram : <ul style="list-style-type: none"> - Maya kalpita.... - World is Atma's projection. World is not out mental projection. - World is Ishvara Srishti, Vyavaharika Satyam.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- In this Adhikaranam, Vyasa is going to establish there is external world other than our thoughts.
- World and mind does not exist separate from Atma.
- World is Chaitanya Spandanam.
- Mind and world have separate existence. Both Vyavaharikam.
- Both do not exist separate from Paramartika Nitya Chaitanya Atma.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- World exists within Atma.
- World born, rests, dissolves in me, Chaitanya Atma, not mind.

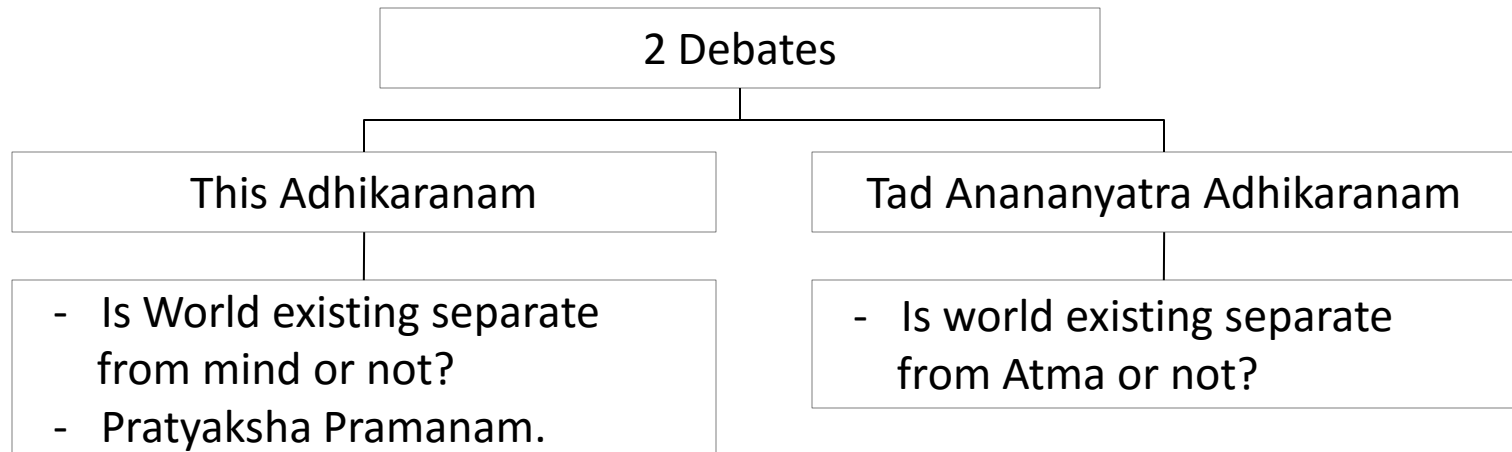
300. Sutra 28 : [Topic 57 – Sutra 199]

नाभाव उपलब्धेः

Nabhava upalabdheh

The non-existence (of eternal things) cannot be maintained; on account of (our) consciousness (of them). [II – II – 28]

- Non existence of eternal things cannot be maintained on account of our consciousness of them.
- World is not mental projection, illusion, Maya. It is Ishvara Srishti, exists separate from mind.
- Why do we say world is there?
- Pratyaksha Pramanavatu.
- Experienced. Outside the mind.
- Pratyaksha reveals world separate from mind.
- It never proves world is different from Atma or not.



- Everyone asking from mind standpoint, they do not know Atma.

Shankara :

- a) With respect to mind, world real, has separate existence.
- b) World Mithya, unreal, appearance only w.r.t. Paramatma Chaitanyam.

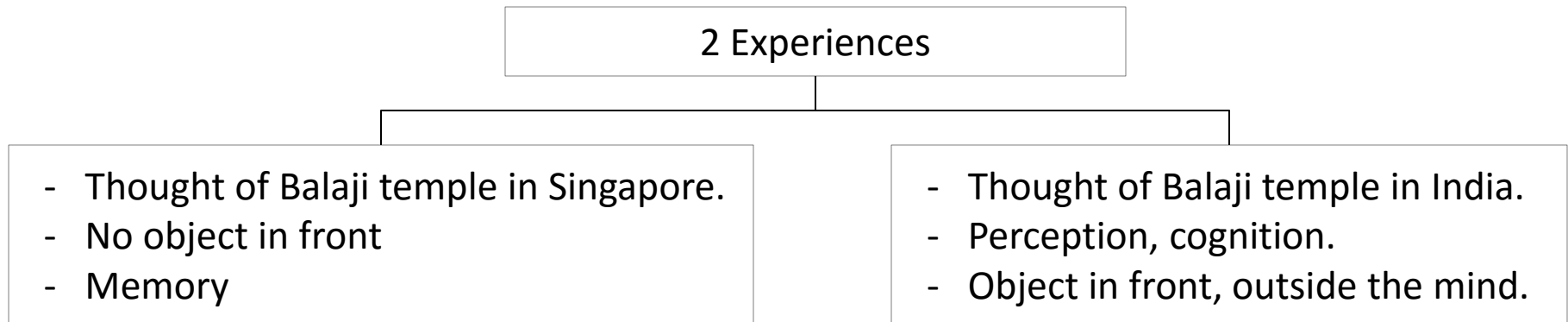
Word Analysis :

a) Na Abava :

- Yogachara can't establish non existence of objects, separate from my mind.

b) Upalabdahe :

- Because of their experience by Pratyaksha Anubava Pramanam.
- Everyone knows there is object other than thought of object.
- No one confused between internal thought, memory and object.



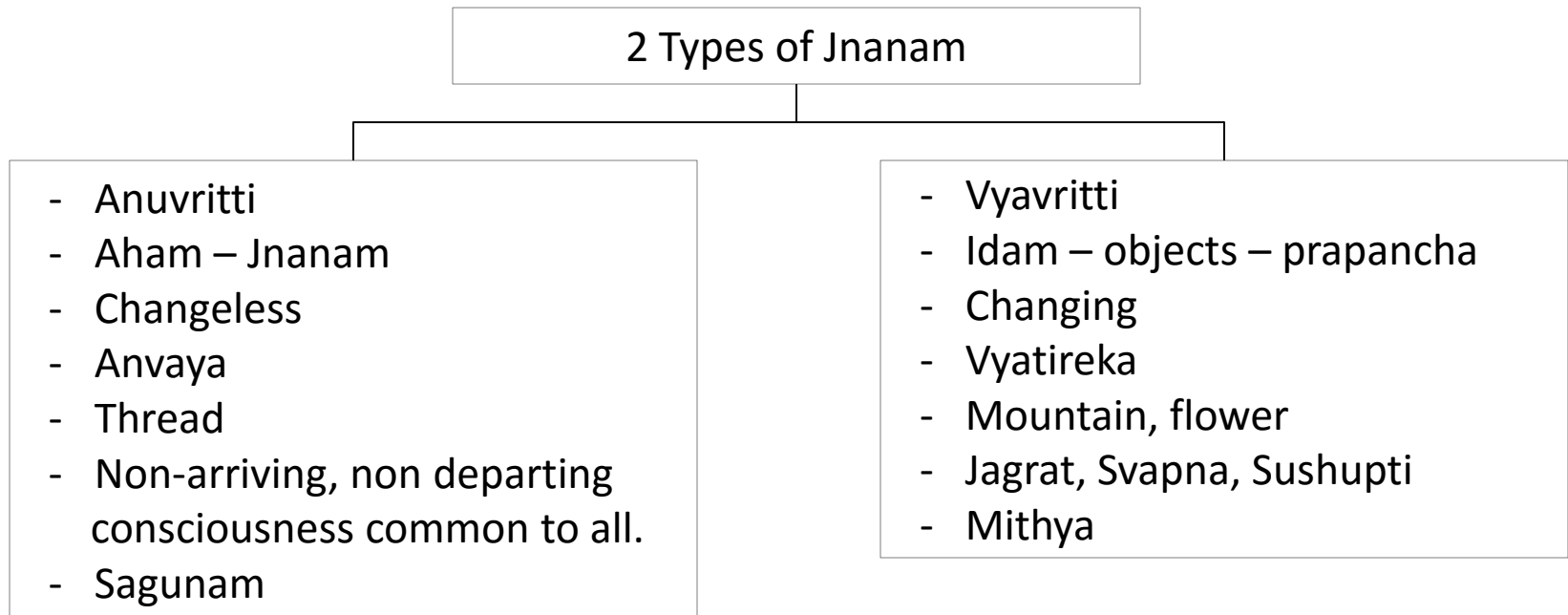
- Ice cream, Idli, not mental projection. All run after them, Jnana Vyatirikta Padartha Asthi.

Vedantin :

- All of us exist in Chaitanyam, Buta Yonim but world exists outside my mind.
 - I – means mind.
 - You are outside my mind
- } In Vyavaharika Drishti

1st Argument :

- Panchadasi – 1st Chapter.

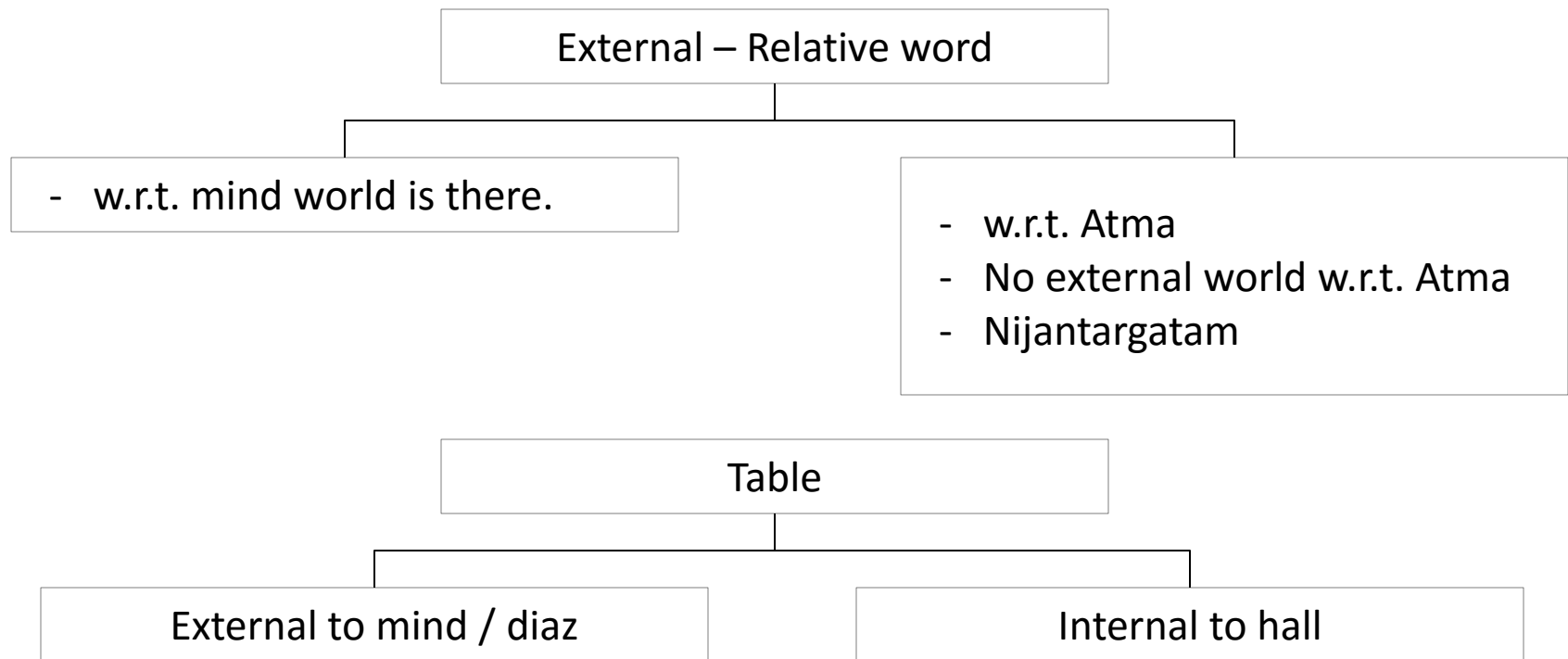


2nd Argument :

Yogachara	Hinayana
<ul style="list-style-type: none">- No external world, external to mind, other than mind and thoughts.- Jiva Srishti- No logical proof for existence of world.	<ul style="list-style-type: none">- World and mind, 2 exists.- Ishvara Srishti- Veiseshika : Nitya, invisible, Param Anu. <p>Sautrantika :</p> <ul style="list-style-type: none">- Boondi, Kshanikam.- Group word does not exist without individuals.

3rd Argument :

Yogachara	Vedanta
<ul style="list-style-type: none">a) Flow of cognitions only – Vritti Jnanam, only thoughts.b) Reflected consciousnessc) No object other than mind.d) No external world other than mind.<ul style="list-style-type: none">- World is universal hallucination, projection of mind.	<ul style="list-style-type: none">a) Atma Jnanam, Nitya Vigyanam.b) Substratumc) World other than mind exists. Samana Sattou Padartha, same degree of reality.d) No world other than Atma Chaitanyam.<ul style="list-style-type: none">- Consciousness is different than mind.- Na Abava Sataha.- No nonexistence of Satya Chaitanyam.- External – Relative word



Dialogue :

- Yogachara, Hinayana, Vedantin.

Yogachara to Hinayana :

- External world not combination of Atoms.
- Atoms are invisible, dimensionless entities.
- If new item, then it becomes Nyaya philosophy.
- Combination of 2 invisible atoms will be still invisible, dimensionless.
- Invisible Gas one + invisible gas two = Not visible gas.
- No Param Anu Samuha.

Vedantin to Yogachara :

- Bahya Prapancha Nasti – Pratyaksha Pramana.
- Can't negate world proved by Pratyaksha Pramanam.

2nd Argument :

Yogachara :

- Cognition, perception and object always obtaining together, simultaneous – Saha Upalambaha.
- Existence of object, thought, cognition connected to object.
- Why unnecessarily accept separate object other than thought, mind?
- When there is cognition, there is world.
- When there is no cognition, there is no world. (Anvaya – Vyatireka)
- No Padartha – object other than thought.

Vedantin :

- Anvaya Vyatireka to be carefully used.
- Simultaneous experience due to other reasons also.
- **Switch light off :**
 - Rupa darshanam gone.
 - Objects, form, colour not perceptible.

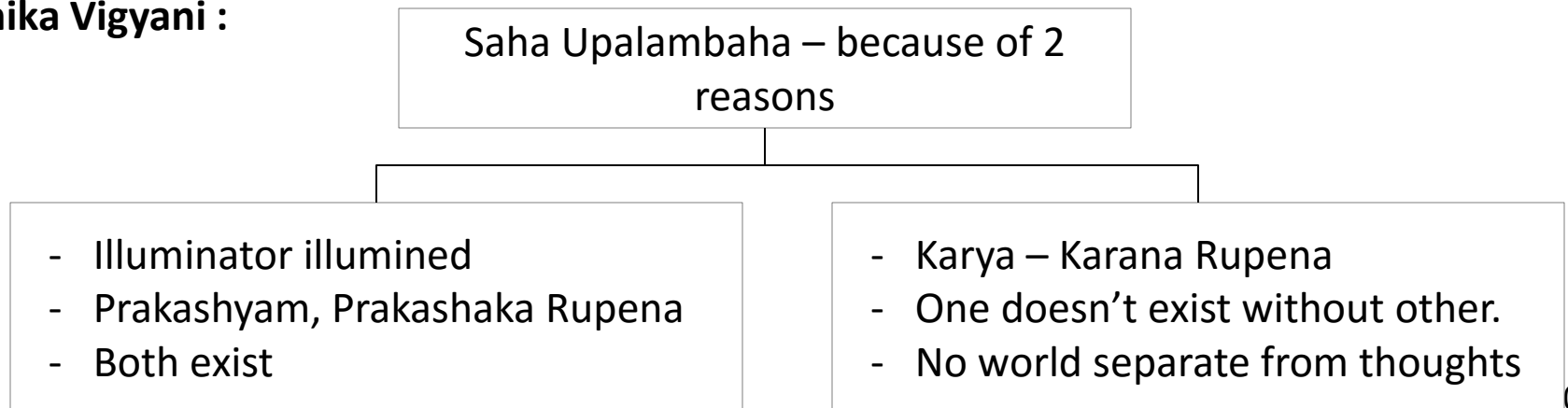
- Light on : Objects perceived.
- Light and objects simultaneously appear and disappear.
- Light and object 2 separate, distinct entities.
- Objects exists separate from light.
- **Similarly :**

Thought	Object / World
<ul style="list-style-type: none"> - Illuminator - Thoughts come, thoughts go. 	<ul style="list-style-type: none"> - Illumined - World comes - World not illumined but can't say world absent.

- Saha Upalambaha = Not to negate Bahya Prapancha.
- Illuminator and illumined both exist.

3rd Argument :

Kshanika Vigyani :



Vedantin :

- When both possible which one should you choose?

Kshanika :

- Choose simpler one, with less number – accept one internal world, can explain everything without external world.

Vedantin :

- No external world possible for the all pervading.
- Have to accept additional external world clearly experienced by Pratyaksham.

Shankara :

- Who knows I am Kshanikam?

Advaita Makaranta :

न च स्वजन्म नाशं वा द्रष्टुमर्हति कश्चन ।
तौ हि प्रागुत्तराभाव-चरमप्रथमक्षणौ ॥ १५ ॥

na ca svajanmanāçaa vā drañöumarhati kaçcana |
tau hi präguttarābhāvacaramaprathamakñāëau || 15||

And no one can ever see one's own birth or death. The birth is the final moment of prior non-existence, and the death is the first moment of later absence, respectively. [Verse 15]

- Sva Janma Nashanva, Drishti Arhati Kanchana.
- If there is somebody talking, he must be Sthiraha.

Gita :

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.
[Chapter 2 – Verse 13]

- Sthira dehi continues in Childhood, youth, old age....
- In your Matam, nobody to talk about Kshanikam.
- At any moment only one subject exists. Nobody to talk about flow, plurality.

301. Sutra 29 : [Topic 57 – Sutra 200]

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat ।

And on account of the difference in nature (in consciousness between the waking and the dreaming state, the experience of the waking state) is not like dreams, etc., etc.

[II – II – 29]

Kshanika Vigyani :

- In Dream experiencing external world but no factual world.
- Siddantin of Vaitatya Prakaranam is Purva Pakshi here.
- World appears as though outside.

Vedantin :

- Dream – wrong example.
- Svapna Baditvat.
- On waking Svapna Padartha negated.
- Externality of waking world never negated.
- Jnani never negates world outside the mind but negates the world outside Atma.

Dream World	Waking World
<ul style="list-style-type: none">- Tiger, mountain are thoughts.- Negated, Baditvat	<ul style="list-style-type: none">- Bautikam, made of Pancha Butas.- Never negatable, Abaditvat.

- Hence Svapna not right example.

Word Analysis :

a) Vai Dharmyat Cha :

- Because of Distinct nature of objects, distinct properties in waking state.

b) Na Svapnadivat :

- Jagrat is unlike dream.

Dream Object	Waking Object
<ul style="list-style-type: none">- Do not exist outside mind.- Like Rajju Sarpa – Rope Snake.- Pratibasikam- Mental, Jiva Srishti.	<ul style="list-style-type: none">- World exists outside mind even after Atma Jnanam.- Vyavaharika Satta.- World exists outside mind but not outside Atma.- Ishvara Srishti.

1st Sutra :

Kshanika	Vyasa
<ul style="list-style-type: none">- World mind projection- Experience does not prove existence of world external to mind.- Example : Dream- Experience is as though external.- Bahya Prapancha within mind.	<ul style="list-style-type: none">- World Pratyaksham, experienced.- World seemingly external.- World within Atma.

2nd Stura : Vyasa

- Jagrat – wrong example.
- Comparison not correct.

1st Reason :

Jagrat	Svapna
<ul style="list-style-type: none">- World outside mind but within Atma.- Continues after Jeevan Mukti – never negated.- Abaditvam.- Corresponding to every experience, there is relevant external object.- Not resolved in mind.- Recollection, reliving Jagrat Prapancha- Pratyaksha based.	<ul style="list-style-type: none">- World within mind.- Baditvam- Resolved inside mind.- Distinct world not like dream world.- Smrithi, Vasana based.- No relevant object outside

Common Features : Sadharmyam

a) Drishtyatvam :

- Both experienced.

b) Anityatvam :

- Limited.

c) Pramana Badyam :

- Negatable by Pramanam, hence Mithya.

Uncommon features :

Jagrat	Svapna
<ul style="list-style-type: none">- Outside mind.- Not within Chidabasa.- Within Atma – Chit	<ul style="list-style-type: none">- Inside Chidabasa, inside mind.

302. Sutra 30 : [Topic 57 – Sutra 201]

न भावोऽनुपलब्धेः ।

Na bhavo'nupalabdheh ।

The existence (of Samskaras or mental impressions) is not possible (according to the Bauddhas), on account of the absence of perception (of external things). [II – II – 30]

Conditions necessary for mental projection :

- Memory, Vasana which have to be gained in another Avastha.

Jagrat :

- a) External object experienced.
- b) Vasana recorded.
- c) Playback, recorded experience.

Where do you gather Vasanas?

- Not possible in Turiyam, Swapna, Sushupti.

Word Analysis :

a) Bavaha Na :

- Existence of Vasanas not possible for Jagrat Prapancha projections.
- In Swapna, it is possible because it is gathered in Jagrat.
- It is experience of world outside the mind.

b) Anupalabdehe :

- Because of absence of experience of external object in another Avastha.
- Source of Vasanas negated in this Sutra.

303. Sutra 31 : [Topic 57 – Sutra 202]

क्षणिकत्वाच्च ।

Kshanikatvaccha ।

And on account of the momentariness (of the Alayavijnana or ego-consciousness it cannot be the abode of the Samskaras or mental impressions). [II – II – 31]

- Even if there is another state to gather Vasanas, it has to be stored in some Locus.
- Locus of Vasanas and storing media negated in this Sutra.
- Hence Jagrat not mental projection.

Word Analysis :

a) Cha :

- Moreover, in addition to source for Vasanas.

b) Kshanikatvat :

- Because of momentariness of subject, there is no Locus, Ashraya, storing medium for Vasanas.
- In Vedanta, mind is storage medium for gathering Vasanas of Jagrat Prapancha.

304. Sutra 32 : [Topic 57 – Sutra 203]

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha ।

And (as the Bauddha system is) illogical in every way (it cannot be accepted).
[II – II – 32]

Conclusion :

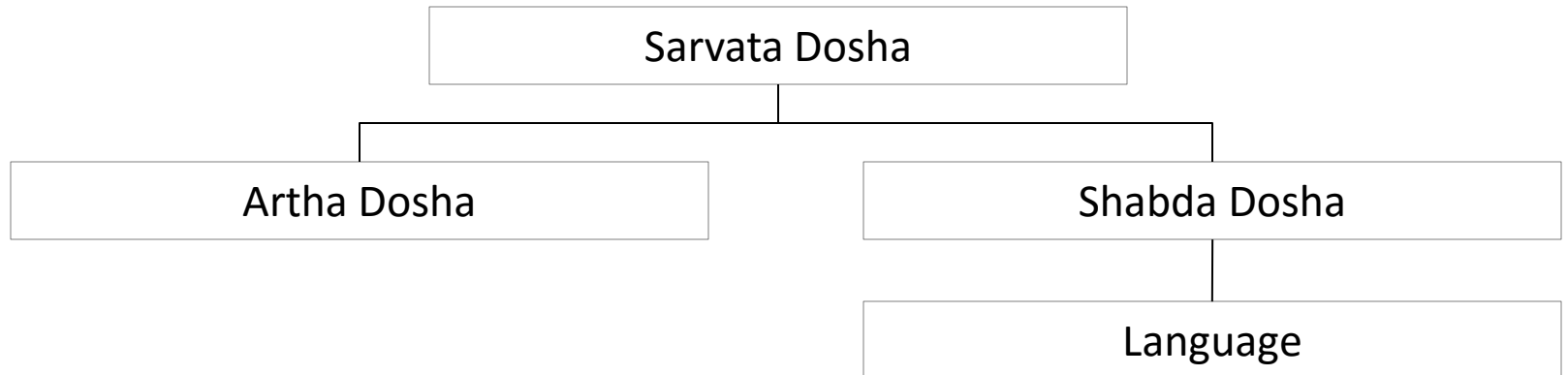
- In all Aspects Kshanika Vigyana Vada defective.

4 th Adhikaranam	5 th Adhikaranam
<ul style="list-style-type: none">- 20 – 27 Sutra- Doshas, defects pointed.- Memory, Pratyabignya not possible.- Subject and object both fleeting.	<ul style="list-style-type: none">- Arguments- Only subject exists, no object.- Subject fleeting.

- Subject fleeting, transient common to both Adhikaranam.

Word meaning :

a)



Grammar Argument :

- **Pashyati :**
 - To see verbal form not Drishyati.
 - Abstract noun for Darshanam.
- **Upa – Sana :**
 - Sadhana – All Na's are Abstract nouns.
- Vi - Pashyana.
 - Intense seeing.
- Used Pashyana, Vipashyana, Tishtana.
- Instead of Pashyati, Tishtati.
- In language and conditions.

b) Anupapattehe :

- Being deficient – illogical (Upapatti – Logic).

c) Cha :

- Connects Previous Argument.

Conclusion :

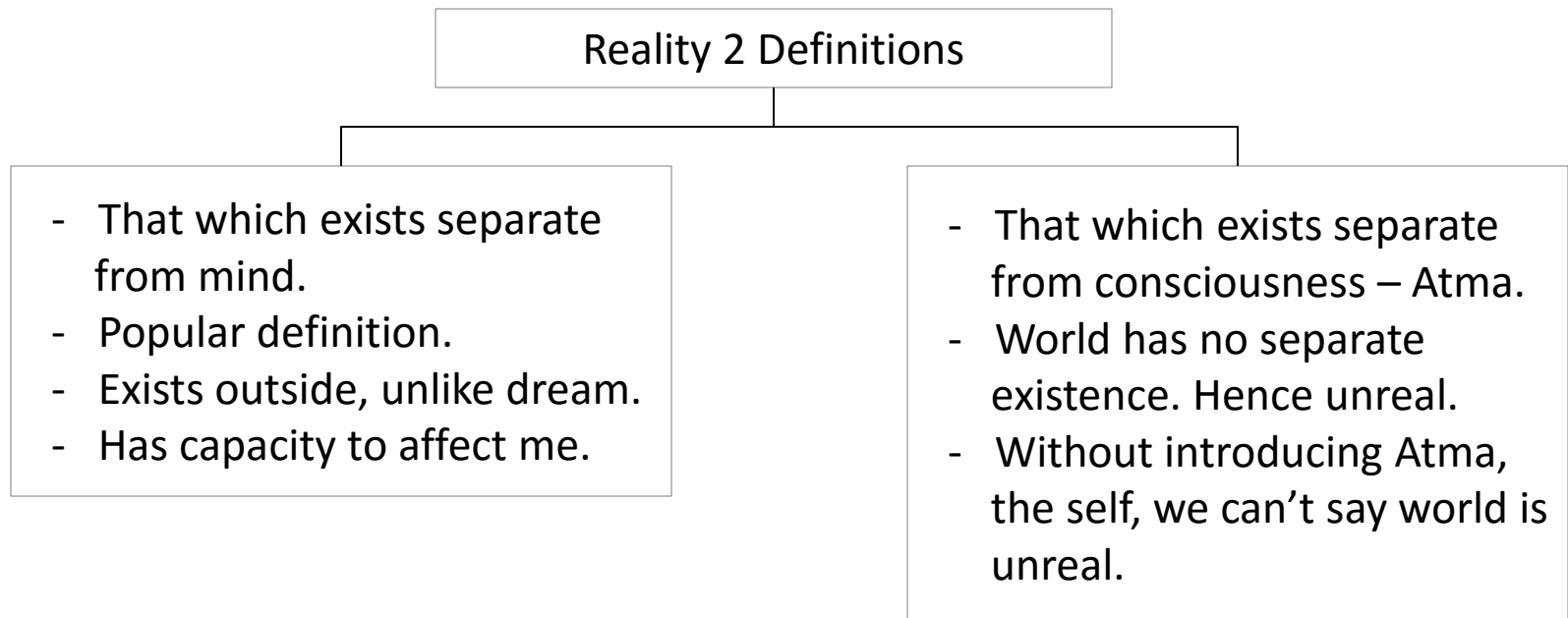
- There is world outside the mind. World never projection of mind. It is projection of Atma.

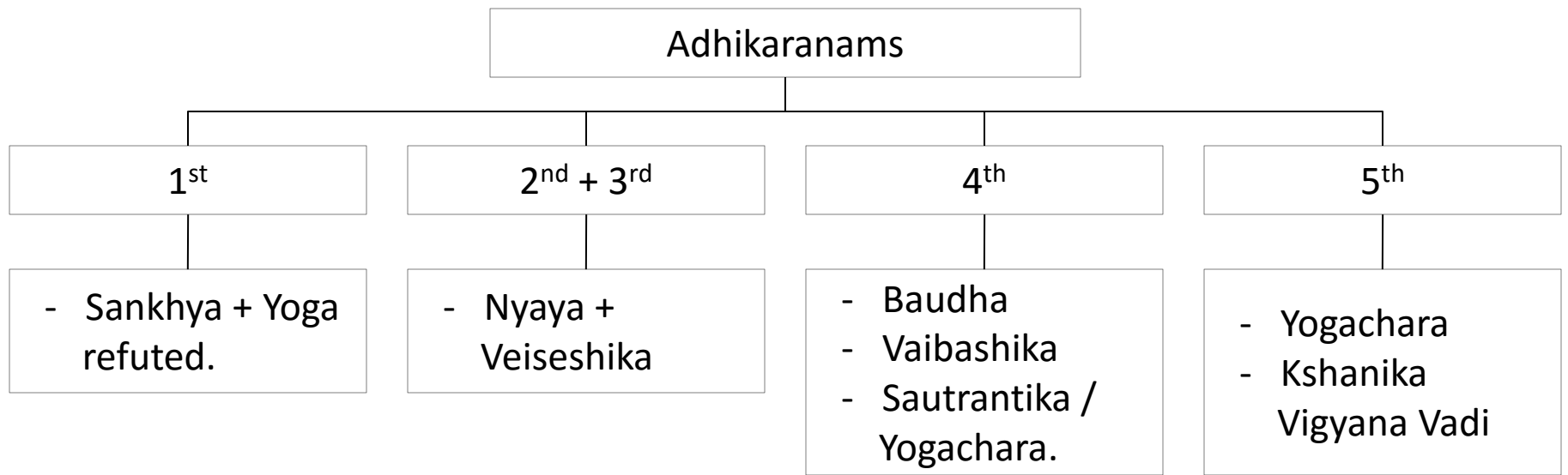
305. 5th Adhikaranam - Conclusion :

- World not illusion, like dream, obtaining within mind.
- World has objective existence outside. It existed before my birth, exists after my death. It is not subjective projection.
- If it is subjective projection, it will be idealistic view.

Advaita :

- Not idealism with respect to world.





6th :

- Purva Mimamsa – reflected in Chapter 1 – 1 – 4. Samanvaya Adhikaranam.

तत्तु समन्वयात् ।	Tattu Samanvayat ।
But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]	

- 6 – Astika Darshanams – called orthodox schools – believe in Vedas.
- Nastikas – non orthodox – Don't accept Vedas.

Shunya Vadi	Jain	Charvaka
- Vyasa does not negate.	- 6 th Adhikaranam	- Vyasa does not negate.

Buddhism - Schools

1 + 2

- Subject and object exist

3

- Subject alone exists

4

- No subject, no object
- Shunyam
- Vidyaranya = Panchadasi
- Purva Pakshi – non existent.

Shanakara :

- Every Pramanam reveals Prameyam.
- Shunyam not based on Pramanam. (See / hear / scriptures / infer).
- Example : There is elephant near me.
- It is speculation, imagination can never be accepted.
- To see Shunyam, require Pramanam.
- Every Pramanam reveals existence.
- Vedas reveal pure existence, consciousness, Shabda Pramanam is revealer.
- Shunyam has no Pramanam.

Western Scholars :

- Vedanta talks about Shunyam, not Nihilism, non-existence, absence of world, nothing else. No word can be used to describe absence of world.

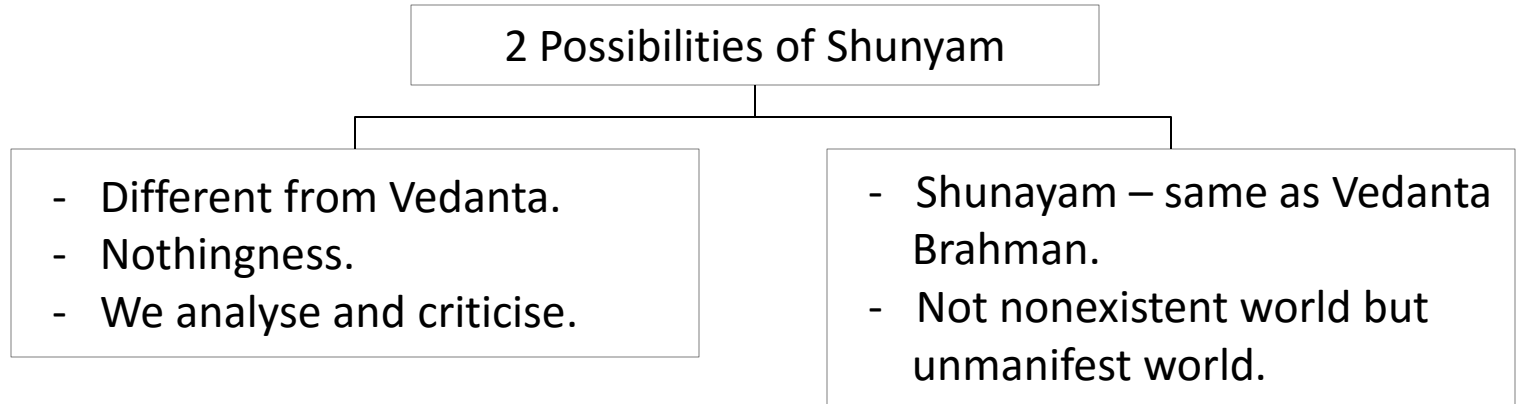
Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥ १३.१३ ॥

I will declare that which has to be “known”, knowing which one attains to immortality – the beginningless Supreme Brahman, called neither being nor non-being.
[Chapter 13 – Verse 13]

- Inexplicability meant, not nothingness.

Shankara :



6th Adhikaranam

Refutation of Jainism

Introduction

7 Categories – Saptabanga :

- 1) Jeeva – Bokta – Sentient
 - 2) Ajeeva – Bogyam – Inert
 - 3) Asravaha – Acquisition
 - 4) Samvaraha – Restraint
 - 5) Nirjara – Atma with Sanchita Karma Particles
 - 6) Bandha – Bondage
 - 7) Moksha – Release.
- Founded by 24 Tirtankaras
 - No Ishvara.

Sutra 33

- Saptabanga refuted.
- Ubayatmakam
- Anirvachaniyam
- Avaktavyaha

Sutra 34, 35, 36

- Atma Svarupam negated.

Sutra 34 :

- Atma can't contract and expand according to size of body in each Janma.

Sutra 35 :

- Modification means Anityam, Anirmoksha.

Sutra 36 :

- If size of Atma is permanent in Moksha, bodies will live eternally.

307.

6th Adhikaranam [Topic 58]

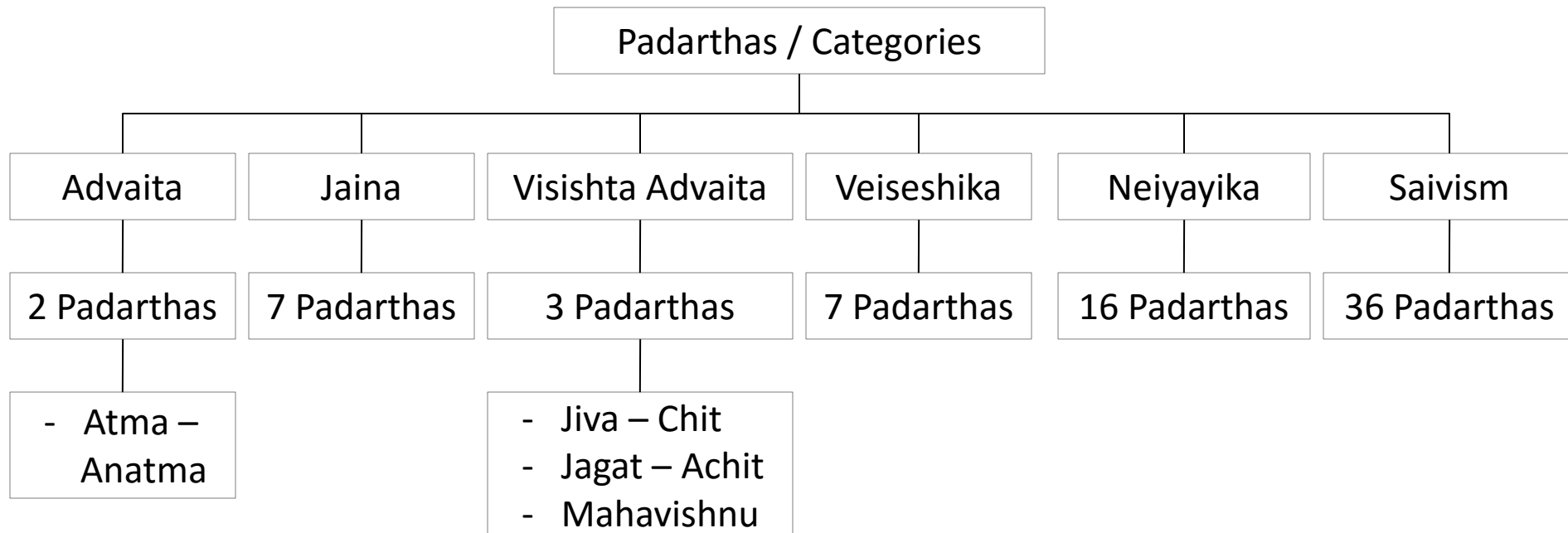
Sutra 33 – 36

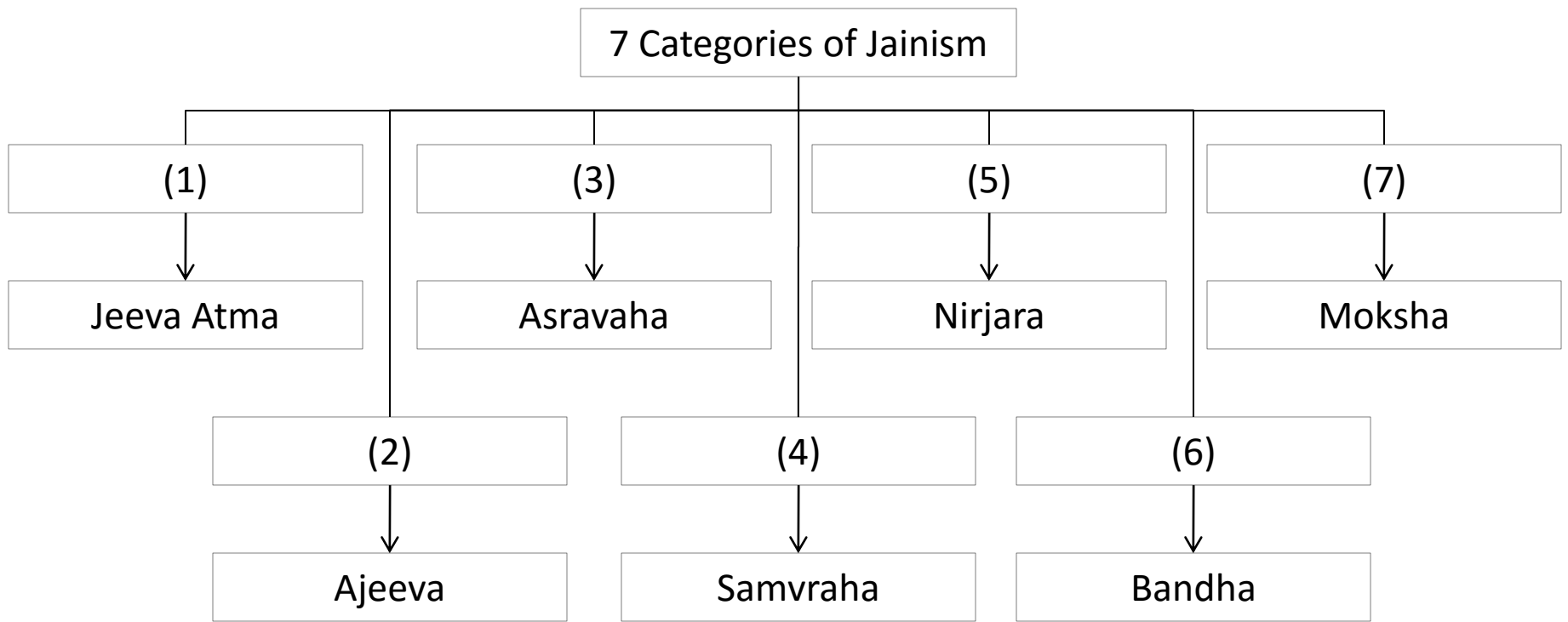
Jaina Darshanam

4 Sutras – Ekasmin Asambavat Adhikaranam

Jaina Darsanam :

- Founded by 24 Acharyas, starting with Rishaba Deva to Mahavira, worship 24 Acharya Tirtankaras (Name of Jaina Acharyas).
- Mahavira conquered sense organs, lived 2500 years ago, contemporary of Buddha.
- Don't accept Ishvara, Shwetambara (White clothed, Digambara (8 directions are cloth)





a) Jeeva Atma :

Has Size	Paricheda
Many	Bahutvam
Expands	Vikara
Bokta	Enjoyer
Karta	Doer

(Size of Atma is as per size of body)

b) Ajeeva :

- Inert material, bornout of Param Anu, Karyam, Bogyam, Karyam.
- World is in explicable existent or nonexistent (Mandukya Upanishad – Chapter 4 – Verse 83).

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।
चलस्थिरोभयाभावैरावृणोत्येव ब्रालिशः ॥ ८३ ॥

Asti nas-tyasti nas-titi nasti nas-titi va punah I
cala-sthiro-bhaya-bhavair-avrno-tyeva balisah II 83 II

Childish persons veil Truth by predicating on it such attributes as existence, non-existence – derived from their notions of the apparent, the permanent, the impermanent, combination of both and the absolute negation of both. [IV – K – 83]

- Siyat vada – nothing absolute.
- Everything nonspecific in nature.

c) Asravaha :

- Acquisition of Karma towards Atma is Pravirti.
- Acquisition takes place because of self ignorance, delusion, unethical life.
- Karmas are matter particles attracted and stuck in Atma.
- Example : Flying ants in rainy season.
- Atma oil lamp attracts.
- Delusion / ignorance is oil paper... Ants gets stuck.. Karmas stuck.
- Process of Acquisition of Karma is called Asravaha.

d) Samvrahaha :

- Stopping acquisition of Agami Karma, Nivritti.
- Samvrinoti – Cessation.
- Example : Close window first for rainwater.
- Stop unethical life – Asuri Sampat.
- Start ethical life – Deivi Sampat.
- Aquire self knowledge.

Gita :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६.३ ॥

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

- Reduce Laukika activities.

e) Nirjaraha :

- Atma not Asanga but with Sanchita Karma Particles.
- Sit in heated stone, severe penance, pluck hair, walk without slippers to eliminate Sanchita.
- Gita : Chapter 17 – Tamasa – Tapah.
- Tapas – Heating up Jiva Karma particles separated from Jiva.

f) Bandaha :

- Association of Karma and Dukham.
- Karma flows to Atma, leads to Bandah.

Karanam	Karyam
Karma	Bandah

g) Moksha :

- Freedom from Karma and Dukha Sambandha.
- When Karma particles goes away, Agyanam goes, one acquires omniscience, Sharira Sambanda Nivritti, no Punar Janma.

Cause	Effect
<ul style="list-style-type: none">- Asravaha (Flow of Karma towards Atma)- San Vara (Stop flow)- Nirvara	<ul style="list-style-type: none">- Moksha

Sutra 33	Sutra 34, 35, 36
<ul style="list-style-type: none">- Theory of 7 features refuted (Sapta Banga Nyaya Refuted)- Ajeeva theory refuted.	<ul style="list-style-type: none">- Atma Svarupam negated by Vyasa.- Jeeva experiencer of world, conscious being.- No Ishvara, only being according to Jain.

308. Sutra 33 : [Topic 58 – Sutra 204]

नैकस्मिन्नसम्भवात् ।

Naikasminnasambhavat ।

On account of the impossibility (of contradictory attributes) in one and the same thing at the same time (the Jaina doctrine is) not (to be accepted). [II – II – 33]

- 7 features in every object not possible because of mutual contradiction.
- Opposite attributes can't be at same place at same time.

Example :

- Rama is tall, Lakshmana is short.
- Rama is Fair, Lakshmana is dark.
- Ram not tall and short.
- Features, if Asti not Nasti.

Word Analysis :

a) Asambavat :

- Because of existence of contradictory attributes. (Finite – infinite, singular – plural, hot – cold, light – darkness).

b) Etasmin :

- In same locus.

c) Na :

- 7 features theory of Jain Matam not accepted.
- World is inexplicable, elusive, Anirvachaniyam.

Jain	Vedantin
a) Ubayatmakam : <ul style="list-style-type: none"> - World has existence, non-existence mixture. - Satyam – Asatyam mixture. 	a) Sat – Asat Vilakshanam : <ul style="list-style-type: none"> - World is different, distinct from existence, non-existence and mixture. Vivekchudamani : <ul style="list-style-type: none"> - Sannapi Asannapi ubaya.... [Verse 109]

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanāṅgā hyubhayātmikā no mahādbhūtā'nirvacanīyarūpā || 109 ||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

b) Sarvam Anirvachaniyam : <ul style="list-style-type: none"> - Inexplicability extended to everything. - Nothing to distinguish heaven, hell, liberation. 	b) World inexplicable only w.r.t. Sat and Asat. <ul style="list-style-type: none"> - Other features like size, weight, form explainable. - Transactions possible because of specification.
c) Avaktavyaha : <ul style="list-style-type: none"> - Can't be talked about. 	c) Maya – Sat, Asat Vilakshanam definable. <ul style="list-style-type: none"> - Brahman, Sadhana, definable.

309. Sutra 34 : [Topic 58 – Sutra 205]

एवं चात्माकात्स्न्यम् ।

Evam chatmakartsnyam ।

And in the same way (there results from the Jaina doctrine) the non-universality of the soul. [II – II – 34]

Sutra 34, 35, 36 :

- Nature of Atma refuted.
- Can't explain Punar Janma properly.
- **In this Janma :**

Body	Content
Container – 6 feet	Atma – 6 feet

Next Janma :

- Elephant or Ant – Atma has to expand or contract.
- Dimensional deficiency exists w.r.t. Atma.

Word Analysis :

a) Evam :

- Similarly.

b) Atma Akrtsnyam :

- Dimensional unfitness.

c) Cha : Moreover

- Jains say – Atma contracts and expands in every Janma.
- Vyasa : Atma can't fit various sizes of bodies.

310. Sutra 35 : [Topic 58 – Sutra 206]

न च पर्यायादप्यविरोधो विकारादिभ्यः । Na cha paryayadapyavirodho vikaradibhyah ।

Nor is non-contradiction to be derived from the succession (of parts according to and departing from the soul to such different bodies) on account of the change, etc., (of the soul). [II – II – 35]

Vyasa's Reply :

- Abyupethya Vada.
- Even if we accept expanding, contracting Atma, it will come with Vikara – modification – Anityam, mortal.
- Example : Medicine leaves side –effect.

Word Analysis :

a) Paryaya :

- Suggestion of Jain – Successive revision of Atma in different Janmas, different sizes.

b) Avirodha :

- And hence no flaw, deficiency of unfitness.

c) Cha – Api :

- Such a suggestion also unacceptable, not defect free.

d) Vikaradhibyah :

- Because of problem of modification, will give mortality of Atma and Dukham, Anityam. Hence no Moksha, Anirmoksha Prasanga Dosha.
- Aadhi – means viparinamate, vardate modifications.

Conclusion :

- Jains suggestion that Atma will contract – expand according to size of body is refuted Atma not subject to shad Vikaras.
- Material world provides matter for bodys expansion and contraction.
- Who provides material for Atmas expansion and contraction?
- Atma is non matter, without a second, non dual.
- No source of Raw material for Atma, Drivya Abavat – Vastu Abavat.

311. Sutra 36 : [Topic 58 – Sutra 207]

अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः । Antyavasthiteschobhayanityatvadavisesah ।

And on account of the permanency of the final (size of the soul on release) and the resulting permanency of the two (preceding sizes), there is no difference (of size of the soul, at any time). [II – II – 36]

Sutra 34	Sutra 35	Sutra 36
- Atma can't fit various bodies from Janma to Janma.	- Expanding, contracting Atma will become mortal, Anityam. - Medicine leaves side effect.	- Expansion, contraction of Atma not acceptable in Jainism itself.

Moksha in Jainism :

- Free from Punar Janma.
- No Sharira Grahanam.
- Size of Atma in Samsara = Size of Body.
- If size of Atma is permanent in Moksha, Shariram will eternally continue.
- Permanence = Nityam, what continues in past, present, future.
- Accept continuity of one form – before and after Moksha.

Word Meaning :

a) Antyavastite :

- Because of Permanence of size of Atma during final stage of liberation.

b) Ubayanityatvat :

- Size should be changeless in beginning, middle also.

c) Cha :

- And hence, Avisesha, size should be uniform.

Jain :

- Size same in Samsara also.
- Param Anu size refuted by Vyasa in Chapter 2 – 2 – 12 to 17. (Veiseshika, Buddhism and Jainism).

Patyadhikaranam – Sutra 37 to 41

What is material cause and
Intelligent cause of creation

Vedanta

- Consciousness produces matter and appears as matter.
- Both Material Cause + Intelligent Cause.
- Chapter 4 – Alata Shanti Prakaranam Mandukya Upanishad.
- Difficult to swallow.

Sankhya

- Achetana Prakrti is Karanam.

Nyaya

- Achetana Param Anu is Karanam.

Buddhism - Jainism

- Param Anu is Karanam.

Nyaya

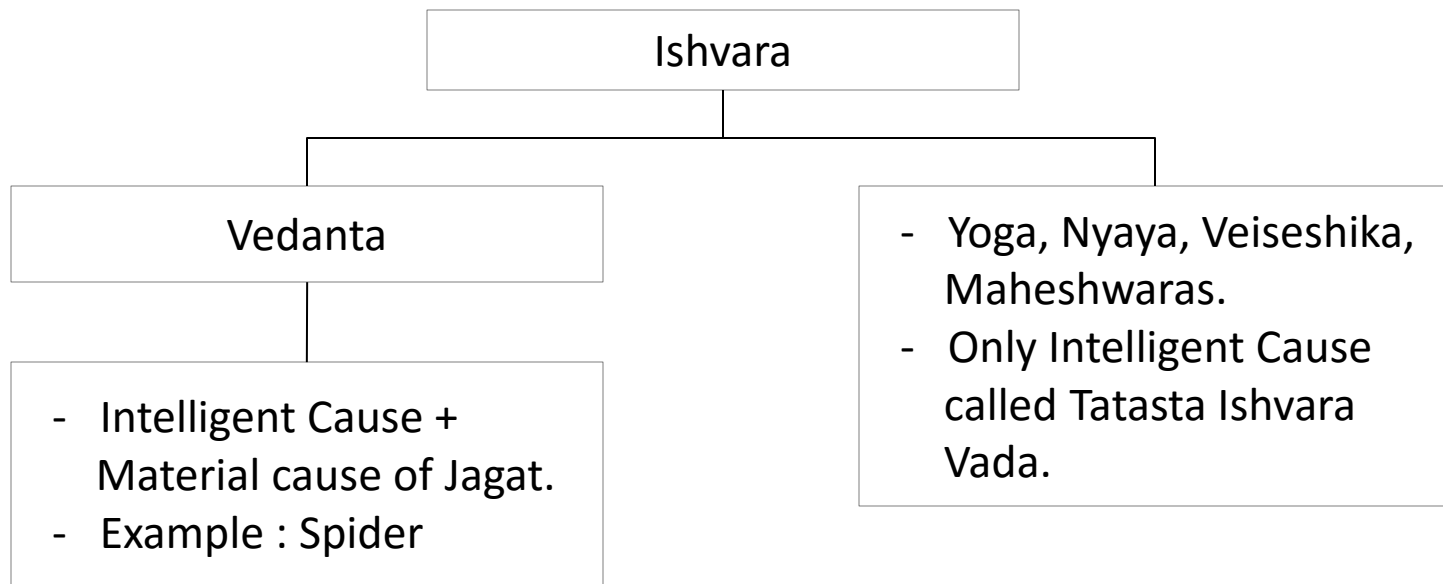
- Achetana Param Anu is Karanam.

Maheśvaras

- Kapala, Maheśvaras Kalamukha, Pasupata, Saiva.

Science

- Big Bang



Maheswara Matam :

- Bathe thrice a day, smear forehead with Ashes, wear Rudraksha.
- Established by Pure Yukti Pramanam.
- 5 Categories – cause, effect, union (by meditation), Rituals, end of sorrow by union with Pasupati – God.

Shankara :

- Lord can't be established by logic, only Shastra can establish – Brahma Sutra 1 – 1 – 3.

शास्त्रयोनित्वात् ।	Sastrayonitvat ।
(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I-1- 3]	

Arguments

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graph TD; A[Arguments] --> B["- Vaishamya Naigrinyam<br/>- Lord will be partial (some have good, bad parentage, some prosperous.)"]; A --> C["- Pravirthya Abava<br/>- Ishvara free from Klesha, Karma, Vipaka (No Punya – Papam, Ashaii (Raaga).<br/>- Ishvara Udaseena.<br/>- How passive lord creates world.<br/>- Shastra :<br/>Lord creates without action."];
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- Vaishamya Naigrinyam
- Lord will be partial (some have good, bad parentage, some prosperous.)

- Pravirthya Abava
- Ishvara free from Klesha, Karma, Vipaka (No Punya – Papam, Ashaii (Raaga).
- Ishvara Udaseena.
- How passive lord creates world.
- **Shastra :**
Lord creates without action.

313. Sutra 37 : [Topic 59 – Sutra 208]

पत्युरसामञ्जस्यात् ।

Patyurasamanjasyat ।

The Lord (cannot be the efficient or the operative cause of the world) on account of the inconsistency (of that doctrine). [II – II – 37]

Word Analysis :

a) Patyuh :

- Gods status of merely being Intelligent Cause is unacceptable.
- Patyuhu – is Kevala Nimitta Karanam.

b) Asamanjasat :

- Because of fallacy, logical defects.

Tatasta Ishvara Vada : (God only Intelligent Cause)

- God exists separate from world.
- Product always separate from Intelligent Cause.

Gold Smith / Carpenter	Wood / Gold	Table / Ring
Intelligent Cause	Material Cause	Product

In All Systems :

Material Cause	Intelligent Cause
<ul style="list-style-type: none">- Separate	<ul style="list-style-type: none">- Personal God, Separate Standing somewhere else in Vaikunta.- Not established by Veda.- Veda Says : Lord is Intelligent Cause + Material Cause.- Go only by inference, Tarqa.- God outside is Tarqa Pradhanam.

314. Sutra 38 : [Topic 59 – Sutra 209]

सम्बन्धानुपपत्तेश्च ।

Sambandhanupapattescha ।

And because relation (between the Lord and the Pradhana or the souls) is not possible. [II – II – 38]

Word Analysis :

a) Cha :

- Again.

b) Sambandha Pattehe :

- Because of impossibility of any relationship, contact between Nimitta (Intelligent Cause) and Upadana Karanam (Material Cause).
- No contact between 5 pairs of objects in Tarqa Shastra.
- In Vedanta both same, no relationship required.
- In Maheshwara Matam, world is separate from Intelligent cause – Ishvara. God away from world like carpenter.
- Carpenter and wood should have contact to produce the world.
- Lord is Niravayavam, without part like Akasha – Sambanda Abavat.
- No Samavaya Sambandha inherence which exists between entities connected as whole and part, substance and attribute.

Example :

- Thread and cloth.
- What is abode and what is abiding thing?

Vedanta : Brahman

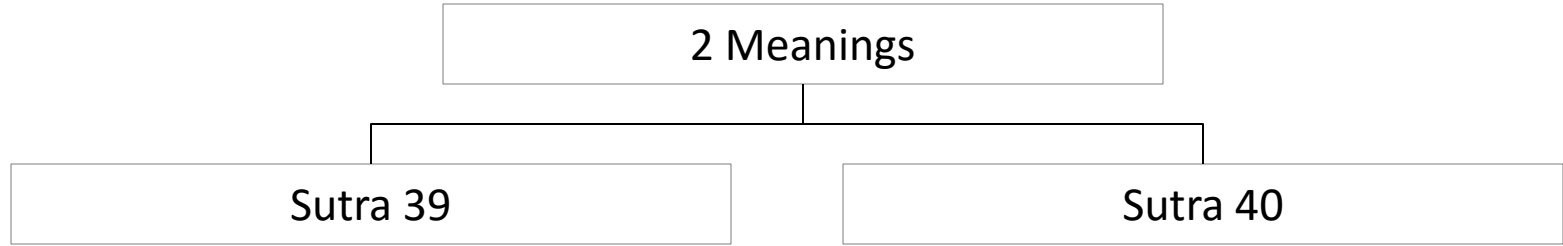
- Abinna – Nimitta – Upadana Karanam.
- Changeless, material and intelligence cause of the world.
- Sruti is proof.

315. Sutra 39 : [Topic 59 – Sutra 210]

अधिष्ठानानुपपत्तेश्च ।

Adhishthanananupapattescha ।

And on account of the impossibility of rulership (on the part of the Lord). [II – II – 39]



1st Reason :

- Once God is Intelligent Cause, Shariram required to work on Raw material to produce effect.
- Have to accept Jnana Indriyas, Karma Indriyas, Manaha.
- Using Karanams alone, Karma is possible.

Sutra 39 Says :

- God can't have body but God must have body for creation.
- To have body require Pancha Butas which are not yet created.

2nd Reason :

- Where is body located? Like Goldsmith exist in a place, God needs Vaikuntha, Brindavan space is yet to be created.

Word Meaning :

a) Cha :

- Moreover.

b)

Adhishtana	Anu	Upapatti
↓	↓	↓
Support	No	Logic

- Sthula, Sukshma Shariram required for intelligence to exist.
- Because of impossibility of physical support and body god can't be merely intelligent cause of the world.

Gita :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The “Seat” (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth.
[Chapter 18 – Verse 14]

All transactions require 5 factors :

- a) Adhishtanam – Body
- b) Ego – Doer
- c) Organs of perception
- d) Organs of creation
- e) Presiding diety.

What is Gods body? Where is he located?

c) Cha :

- Other reasons, Lord can't dump Akasha, Vayu, Agni, Prithvi, Jalam.

316. Sutra 40 : [Topic 59 – Sutra 211]

करणवच्चेन्न भोगादिभ्यः । Karanavacchenna bhogadibhyah ।

If it be said (that the Lord rules the Pradhana etc.,) just as (the Jiva rules) the senses (which are also not perceived), (we say) no, because of the enjoyment, etc.[II – II – 40]

Purva Pakshi :

- Body possible for God, Trishuladhari, Jatadhari, Damarudhari.

Vishnu :

- Shankha, Chakra, Gadha, God located outside world.
- Bakta gets direct Darshanam with beautiful body.

Vyasa :

- If Bagawan has physical body, he will have Sukham, Dukham Anubava. Lord will have Vasana modification.

What will be body made of?

- Pancha Bautikam – no creation yet.
- If special body, what is Pramanam? Only imagination – I can also imagine you are wrong!

Shastram :

- Says God has no body and he is also Material Cause + Intelligent Cause of universe.
- Lord is material cause as the world itself.
- Wherever world is there is Lord.

Word Analysis :

If Purva Pakshi Says :

a) Karanavatu :

- If God has body with 17 parts – organs.
- Vatu means possession (Balavatu) or comparison – Ghatavatu.

b) Chet :

- If this is your contention.

Vedantins reply :

c) Na :

- Not Acceptable.

d) Bogaadbyaha :

- Because God will be subject to experiences which is irrational.

Bhogha	Aadhi
<ul style="list-style-type: none">- Sukha, Dukha, Anubava	<ul style="list-style-type: none">- And others Experiences.- It will leave Vasana, Raaga, Dvesha.- Eaten fruit before, next time see fruit, vasana – Raaga – Dvesha comes.

Maheshwaras	Vedanta
<ul style="list-style-type: none"> - Ishvara, Jiva, Anantha Pradhanam. - Each limits other. - If Intelligent Cause taken away, others will get affected. 	<ul style="list-style-type: none"> - Ishvara – Material Cause, inherrent in universe. - Sarvavyapi as Material Cause.

- Pravirthi, Karma, Karma Phalam comes, Samsara Chain continues.
- We will have to console God like our neighbour.
- No personal God in outside world.
- If you suppress intellect, it will be blind belief.

317. Sutra 41 : [Topic 59 – Sutra 212]

अन्तवत्त्वमसर्वज्ञता वा

Antavattvamasarvajnata va

(There would follow from their doctrine the Lord's) being subject to destruction or His non-omniscience. [II – II – 41]

For whose purpose Ishvara is creating universe?

1st Dosha : Limitation

Ishvara	Pradhanam	Jiva
<ul style="list-style-type: none">- With body subject to mortality.- Limited.	<ul style="list-style-type: none">- Modified into universe.- Limited	<ul style="list-style-type: none">- With body- Limited.

- Desha – Kala – Vastu Paricheda – limitations.

2nd Dosha :

- Ishvaratva status goes.
- If Jiva and Pradhanam limited, and Ishvara is limitless, he will be Ishvara of what?
- Ruler, controller, governor, Administrator of what?

Teacher	
<ul style="list-style-type: none">- Enjoys teacherhood till students are there.	<ul style="list-style-type: none">- No, Jiva, Pradhanam, Ishvaratvam gone.

3rd Dosha :

- If Jiva / Ishvara / Pradhanam infinite.

Asarvagataha :

- Ishvara can't be omniscient.
- To be omniscient, world should fall within range of Ishvara.
- Paricheda, finiteness, required to know.
- Anantaha Jiva and Pradhanam can't fall within range of Ishvara.
- If Jiva, Pradhanam limitless, Ishvara loses Sarvagya.

All 3 alternatives have dosha

All limited

2 Limited

3 Limitless

Word Analysis :

a) Antavatvam :

- All 3 will have limitation, end.

3 things

Intelligent Cause

Material Cause

Jiva

Ishvara

Pradhanam

- Ishvara will have 3 fold limitations – Desha, Kala, Vastu Paricheda.

b) Va :

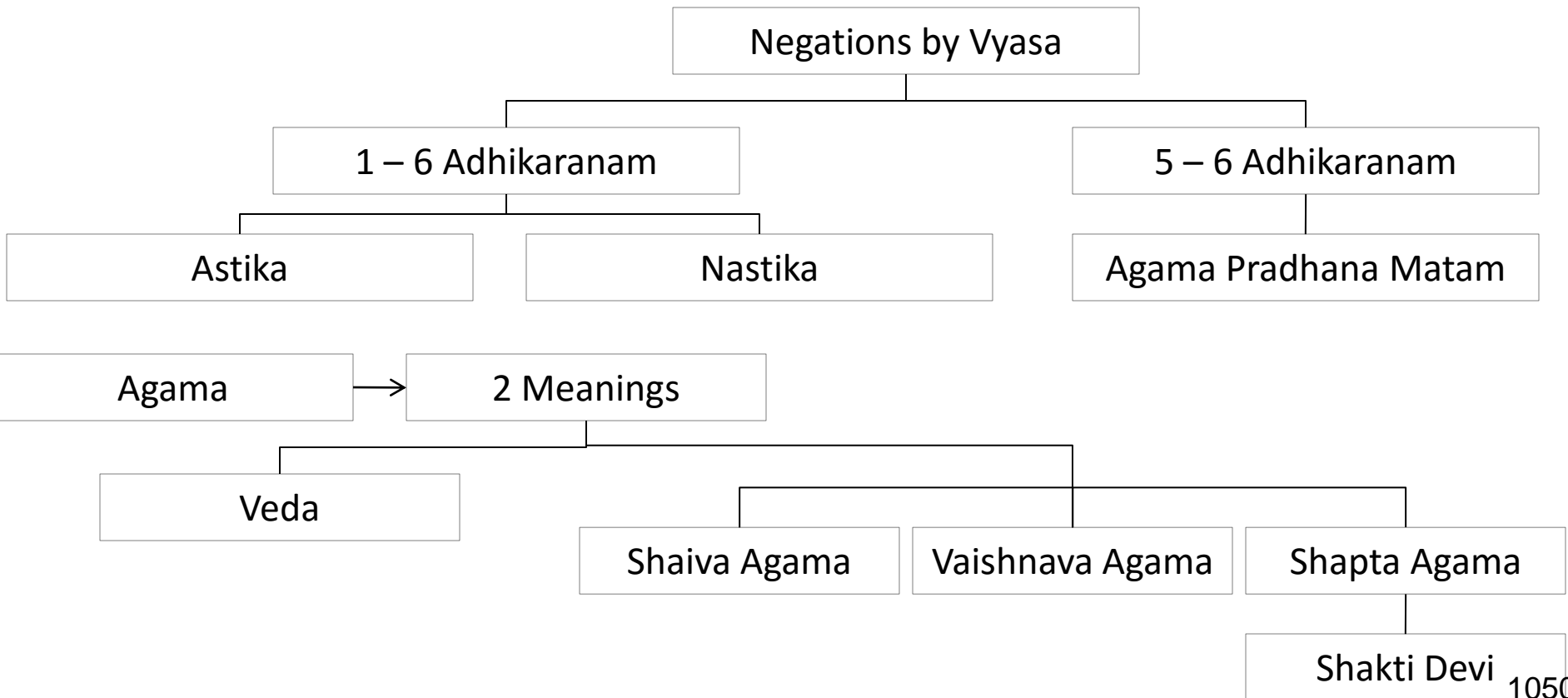
- Or.

c) Asarvagyata :

- God will have limitations of knowledge.
- If things limited, knowledge limited. If things limitless, knowledge limitless.

Conclusion :

- Nimitta Karana Ishvara Vada – Theological God, father in heaven, Islam has loopholes.
- Bagawan here and now. Tat Tvam Asi, understand like this.



- Personal god considered ultimate.
- **Philosophy :**
Refuted, has logical fallacies.
- **View of Life :**
 - Accepted for purification.
 - Religious way of life and Samskaras accepted.
- Shiva as ultimate rejected.
- God as Kevala Nimitta Karanam rejected.

Vedanta :

- Shiva form not ultimate.
- Intermediate.
- Come to Nirguna, Paramartika, formless.
- Accept transcendental shiva.
- Worship any form.
- Tastastha Ishvara (God only intelligent cause) not supported by Sruti / Yukti.

318.

[Topic 60]

8th Adhikaranam

Utpatti Asambavat Adhikarnam
4 Sutras

Vasudeva Matam

Introduction

Sutra 42

Sutra 43

Sutra 44

Sutra 45

- Vasudeva is ultimate cause of Jiva, Manaha, Ahamkara.

- Shastra Virodha – Jiva not born, body born.
- If Jiva is born it will die.

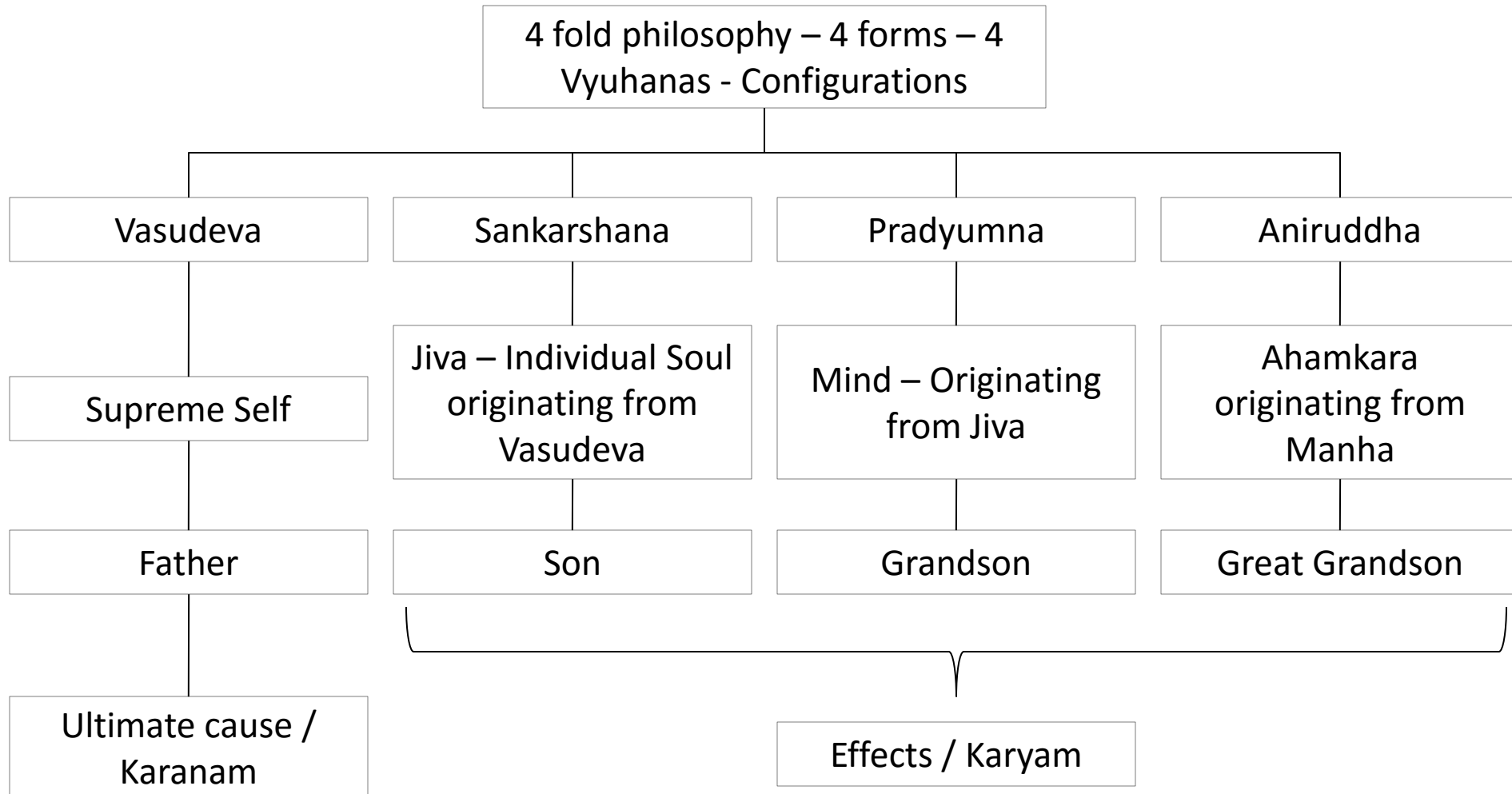
- Mind born from Paramatma.
- Jiva only uses mind.

- 4 Bagawans can't be omniscient.

- Veda Viroddha and Internal contradiction.

Pancharatra Doctrine of Bhagavatas (Vaisnavas) :

- Lord is Intelligent Cause + Material Cause of universe.
- Part of System agrees with Vedanta.
- Vasudeva whose nature is Pure Knowledge exists (Shudha Chaitanyam). He divides himself into 4 forms (Vyuhas).



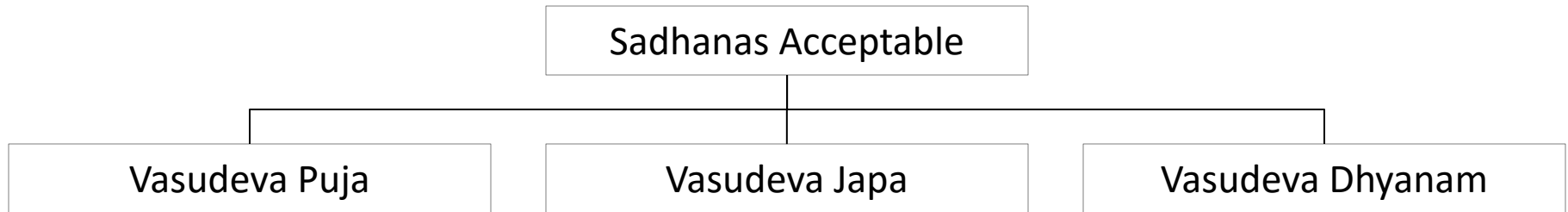
- By going to temple with devotion, oblation, study of scriptures, recitation, meditation, we can pass beyond all afflictions, pains and sorrows and attain liberation and reach the supreme being.
- We accept this doctrine.
- We refute the doctrine that Jiva is born from Vasudeva. If soul is created, it will be subject to destruction. There will be no liberation.
- Sruti, Smriti, Nyaya Virodha.

Gita :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- This Vasudeva different.



- 4 fold Philosophy acceptable.

319. Sutra 42 : [Topic 60 – Sutra 213]

उत्पत्त्यसम्भवात् ।

Utpattyasambhavat ।

On account of the impossibility of the origination (of the individual soul from the Highest Lord), (the doctrine of the Bhagavatas or the Pancharatra doctrine cannot be accepted). [II – II – 42]

- Vyasa refutes Sankarshena (Jiva) Origination from Vasudeva (Consciousness).
- Untenable, illogical.

Reasons :

1) Shastra Virodha :

- If Jiva originates Akruta Agama Krutatana Dosha.

Gita :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Encasement of Jiva only gone not content Jiva.
- Content never dies or goes.

2) Kruta Hana Dosha :

- If Jiva is born it will be subject to death.
- When Jiva originates what is basis of origination and type of life?

- Type of life and body determined by Punya Papa Karma.
- Body originates, not Jiva.
- If Jiva does not have Purva Karma, Bagawan will have to supply Karma for current Birth.
- If Jiva ends, Sanchita Bag gone.
- No natural death of mind by Jnanam and Moksha.
- Sanchita Karma hangs.
- Receiver has Kruta Hana Dosha.

Vedanta :

- Jeeva never born.

Gita :

वासंस् जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Jiva existed before.
- No Kruta Hanaha.
- Jiva travels, takes another body. Sanchita becomes Prarabda.
- No Utpatti of Jiva but origination of body.

3rd Dosha : Vaiyatha Prasanga Dosha

- If Jiva subject to Birth, will have death – and will become Anitya Jiva.
- How Anitya Jiva gets benefit of Nitya Moksha?
- If Nitya Moksha has to be gained, one who gets Moksha should be Nityam.
- If I am not there to get Nitya Moksha, Moksha Anityam Vaiyatha Prasanga.
- Nitya Moksha useless for Anitya Jiva.
- Hence Utpatti Asambavat.

Word Analysis :

a) Utpatti :

- Origination of Jivatma irrational.

b) Asambavat :

- Because of impossibility, untenability of the origin of Sankarshana.
- Jiva from Vasudeva – Consciousness.
- Paramatma, Bagawata, Pancharatra Matam unacceptable.

320. Sutra 43 : [Topic 60 – Sutra 214]

न च कर्तुः करणम् ।

Na cha kartuh karanam ।

And (it is) not (observed that) the instrument (is produced) from the agent.[II – II – 43]

- From Jiva (Sankarshana) Karanam – Mind Pratyumna is born.
- Karanam needs operator Karta.
- Never seen origination of Karanam from Karta.
- Karta uses Karanam, never produces Karanam.
- Jiva only uses his mind.
- Pratyaksha, Anubava, Shastra Virodha.
- Mind born of Paramatma not Jivatma.
- Vasudeva is producer of Manaha.

Word Analysis :

a) Cha :

- Moreover, 1st Dosha – Jiva born out of consciousness. In addition, mind not born out of Jiva.

b) Karanam :

- Instrument – Manaha.
- Mano Rupa – Pradyumna Na.
- Mind not born from Karta.

c) Kartuhu :

- From Karta – Jiva.

321. Sutra 44 : [Topic 60 – Sutra 215]

विज्ञानादिभावे वा तदप्रतिषेधः । Vijnanadibhave va tadapratishedhah ।

Or if the (four Vyuhas are said to) possess infinite knowledge, etc., yet there is no denial of that (viz., the objection raised in Sutra 42). [II – II – 44]

Pancha Ratra Matam :

- All 4 are Bagawan – all omniscient, omnipotent.
- All 4 have 6 fold Aishwaryam.

Vikalpa Argument :

a) Do you say 4 Bagawans exist?

- If one omniscient and omnipotent, 3 others are not required, redundant.
- 4 rulers will constantly quarrel.
- Sva Siddanta Tyaga.
- Only one Paravasudeva.

Purva Pakshi :

- One God – 4 forms – 4 Veshams - Consciousness, Jiva, mind, Ahamkara.

Shankara :

- If all 4 uniform are they identical or different?
- If identical, on what basis do they have Karya – Karana Sambandha.

Purva Pakshi :

- One substance – 4 configurations.
- 4 forms not identical.

Vasudeva	Other 3
<ul style="list-style-type: none">- Karanam- Lump of Gold	<ul style="list-style-type: none">- Ring, Chain, Bangle- Jiva, Manaha, Ahamkara.

Shankara :

- World – Karyam why are you content with 3 forms.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

Word Analysis :

a) Bave :

- Even if 4 Vyuhas enjoy 6 virtues like omniscience...

b) Vigyana Aadhi :

- Sarva Vigyanam, Sarvagyatvam.
- 6 Virtues.

c) Tat Apratisheda :

- Falacious.

d) Va Api :

- Even if you change interpretation, you can't resolve fallacy.

322. Sutra 45 : [Topic 60 – Sutra 216]

विप्रतिषेधाच्च ।

Vipratishedhaccha ।

And because of contradictions (the Pancharatra doctrine is untenable). [II – II – 45]

a) Pancha Ratna Matam has contradiction, inconsistency.

- Internal Mutual contradictions of their own statements.
- Paramatma, Jiva, Manaha Ahamkara all four are omniscient Bagawan.
- Jnana, Aisvarya, ruling capacity, Sakti (Creative power), Bala (Strength), Virya (Valour) and Tejas (Glory) are sometimes spoken as different and sometimes as selfs.
- Sankarshana, Pradyumna, Aniruddha are different from Vasudeva and sometime same as Vasudeva.
- Sandilya got the Pancharatna doctrine after finding that the vedas did not contain the means of perfection (Moksha). Introduced his own doctrine.

b) Veda Virudha :

- Veda never says Jiva is born and mind is born out of Bagawan not Jiva.
- Agama different from veda. Philosophy and lifestyle different.
- Introduces new Samskaras, gives up Vedic Samskaras.

Word meaning :

- Vipratishedha – Cha because of contradictions in their own Matam, Bagawata Matam is not acceptable.

Conclusion :

- **This Pada shows that the paths of :**
 - Sankhyas
 - Veishikas
 - Pancharatna Doctrine
- Are strewn with thorns and full of difficulties, while the path of Vedanta is free from all these defects and should be trodden by everyone who is striving for Moksha.

323.

2nd Chapter – 2nd Pada

8th Adhikaranam

1st Adhikaranam

Sankhya

Yoga

2nd & 3rd
Adhikaranam

Nyaya

Veiseshika

4th & 5th
Adhikaranam

Baudha

6th & 7th
Adhikaranam

- Maheshwara
- Shaiva

8th
Adhikaranam

Vaishnava

- Agama
- Accepts veda
- Astika

3 Darshanams left :

a) Purva Mimamsa :

- Covered in Brahma Sutra 1 – 1 – 4 Samanvaya Sutra.

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

b) Charvaka :

- Materialist, sense pleasures, might is right.

Katho Upanishad :

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Avidya-yam-antare vartamanah
svayam dhirah panditam-manya-manah,
Dandramya-manah pariyanti mudha
andhe-niya-mana yatha'ndhah ॥ 5 ॥

The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as the blind being led by the blind. [I – II – 5]

Gita :

असत्यमप्रतिष्ठं ते जगदाहरनीश्वरम्।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ १६.८ ॥

They say, “the universe is without truth, without (moral) basis, without a God; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 – Verse 8]

- Charvaka criticised.

- Accept what is keeping with Sruti, Yukti and Anubava.
- 2 Chapters – 6 Padas – 216 sutras – out of 555 finished.
- Balance 10 Padas to cover.
- Aim of 4 Padas in 2nd Chapter is Virodha Parihara – Refuting contradictions.

1st Pada :

- Smriti Nyaya – Virodha Parihara.
- Sankhya, Yoga, Nyaya, Veiseshika contradictions resolved.
- Astika veidikas have one source of veda but reach many different conclusions.

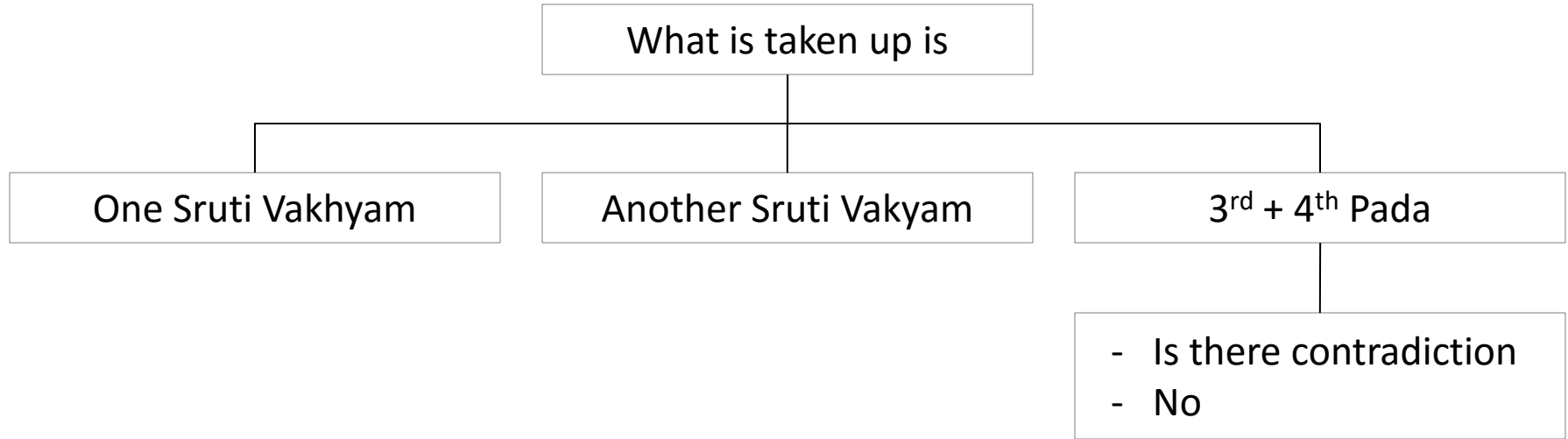
2nd Pada :

- Doshas of other Darshanams revealed.
- Para Mata Dosha Darshanam.

3rd Pada :

- Sruti Virodha parihara.
- Some believe vedanta contradicts Sruti.
- Chapter 1 – Samanvaya is contradictory to veda itself.

3rd + 4th Pada :



3 rd Pada	4 th Pada
<p>a) Buta, Utpatti, Srishti Sruti Vakhyam.</p> <ul style="list-style-type: none">- Akasha born or not born?- 3 or 5 elements. <p>b) Jiva Srishti Vakhyam</p> <ul style="list-style-type: none">- Another name of Jiva is Bokta- Buta boktru Srishti Sruti Vakhyam.- 17 Adhikaranams- 53 Sutras.	<ul style="list-style-type: none">- Sukshma Sharira, Srishti Sruti Vakhyams.- 9 Adhikaranams- 22 Sutras

- First 7 Adhikaranam – 5 Elements.
- Balance 10 Adhikarnams – Jivas characteristics. Important Pada for vedanta analysis.